


THE HOLY NAME JOURNAL

The only official publication of the HOLY NAME SOCIETY in the United States
FEBRUARY, 1954  XLIV, No. 2

Asides

By coincidence, and perhaps for the first time in its history, our Journal carries three "continued" features this month. Each one, however, is a far cry from the usual serial you encounter in a magazine.

In addition to our long-term presentation of Father Perrotta's history on Blessed John of Vercelli, now in its twelfth chapter, we have the second part of "The Majesty of the Holy Name in the Old Testament," by John J. Griffin. It must be true that no layman in the country has written more on the Holy Name than this Somerville, Mass., author. Of the Old Testament homage to the Name of God, he writes, "The richness of the tradition is really astounding and knowledge of it deserves much wider circulation."

"You and The Universe," our newest continued-style presentation, the work of T. E. Holloway, comes to us from New Orleans. Destined for publication as a book, these reflections on people and their fitting into God's scheme of things for living should prove highly popular. We think Mr. Holloway is going to wind up with a nice success on his hands.

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PUBLISHED UNDER THE DIRECTION OF THE NATIONAL HOLY NAME HEADQUARTERS

141 EAST 65TH STREET NEW YORK CITY 21

Published by the Rosary Press, Somerset, Ohio, monthly, except during July and August. Entered as second-class matter July 29, 1914, at the post office at Somerset, Ohio, under the Act of March 3, 1879. Executive Offices, 141 East 65th Street, New York 21, N. Y.

SUBSCRIPTION—Two dollars a year in the United States and Canada; twenty-five cents per single copy. Five dollars for three years. Liberal discounts to Societies subscribing for twenty-five or more copies.

Editorial Page



Vigilance or Vigilantes?

In the early days of the United States, when law enforcement agencies were often faced with difficult physical problems needed to curb lawlessness in various communities, citizens of many such communities united for their mutual protection against criminal elements. Sane men had to band together to resist chaos and lawlessness. Recently the secular press, as you may have noticed, carried news stories regarding groups of citizens organized to combat the increasing tide of smut emanating from diverse fields, referring to the groups as "vigilantes." Publishers do not like these groups and almost the whole world of press and most of the entertainment industry stand off from them.

We fail to see where there is anything evil in people who are fighting filth. Certain of the smut purveyors allege that enforced cleanliness is bad; that you must never, never forbid anything printed. You might interfere with "freedom." Here you've got a mighty sick patient, this nastily diseased industry which has broken out in the most disgusting sores, but you cannot nurse or medicate him. Clean him up and he might die!

The sick publication industry won't die just for being cleaned up. Meanwhile, however, it continues to contaminate the body of society wherever it goes on unchecked in its operations. So something has to be done. If the only means of protecting the community against dollar-mad publishers is to form a group of "vigilantes" to repress those things which are not conformable to the moral norms of right-thinking men, what is wrong with such a process? Do people have to stick to white glove technique even when fighting fire or quelling other drastic disorders?

No one, it is true, desires to see rigid censorship imposed. But in the present situation is there anyone setting himself to an unpleasant duty just for the "joy" of being a censor? When the intellectual and moral health of a community is endangered there must be protection. Indeed if specific individuals are

known to be disease-carriers the community must seek protection from such carriers even if it means their isolation, since the common good demands such action. This job has to be done even when no one wants to do it. Is there anything evil, then, in protecting the community from immorality, from moral evil, if the citizens of that community can be protected from physical disease?

When the Catholic Church issues a statement regarding such protection it oftentimes has been condemned by non-thinking persons. But relentlessly, of necessity, the Church warns its members and will continue to warn them in the future, of dangers present in certain types of movies, plays, books and magazines. It would be better for those who do not approve of the Church's condemnation of such dangers, announced for her own members, if they joined in the attempt to remove such dangers. Obviously what is dangerous for the moral life of Catholic citizens would be equally dangerous for every other citizen.

MANY INDIVIDUAL parochial Holy Name units, under the direction of their particular diocesan unions, have been waging campaigns to free their areas from printed sources of immorality. The campaigns of many units of the Society have received publicity in the secular press, which indicates the campaign has been noticed and must have caused some effect. There is, of course, an economic angle in the resistance to any such campaign, with profits endangered. Perhaps this is the opposition which has become almost vitriolic in attempting to overcome the pain of a shrinking profit-margin. If every Holy Name unit, in all parts of the nation, makes evident its desire for cleanliness in the written and spoken word, the results of such a campaign would be phenomenal. However, such a campaign cannot be permitted to be forgotten after a brief active period. For as long as the threat exists, the resistance must remain in force. The campaign must be constant—which means vigilance must be present at all times. Vigilantes? No. Vigilance? Yes.

The Vocation of Fatherhood

by E. J. Keegan

**Companion, teacher, guide — the provident father
is all things to his trusting children.**

THERE is a special grandeur in fatherhood for the man of faith. Fatherhood is a vocation akin to the priesthood, for the birth of Our Lord itself has dignified and uplifted every aspect of human life and the father has a responsibility far outdistancing that of the mother, even if she is more intimately connected with the child in its infancy. In the Holy Family at Nazareth, St. Joseph was the least of the three, yet he was the head of the family. As the Child "grew in wisdom," the imparting of that wisdom, humanly speaking, was the major responsibility of His foster father.

It is from the worth given by Our Lord to mankind that all the graciousness, charity, and mutual respect of man for man stems. Through Him we become again "sons of God and heirs with Christ." He has ennobled human life so that the humblest and most insignificant of men are equal in status to the highest born and most intelligent. The father who procreates the sons of God is not bringing children into the world merely for time, but for eternity and the onus upon him has eternal consequences. It is not sufficient merely to carry out his social duties to his offspring. He is bound to do that by law and he can be punished for neglect to feed, clothe, and shelter them. He is also bound by the law of God to instruct them and bring them up in the knowledge of the Creator and the worship due to Him.

Parents, especially fathers, ought to be righteous for their children's sakes, as well as for their own. It is as much a responsibility for them to be holy in

edification of their progeny as it is for a priest to be holy for the sake of his flock. It is not by what a father says or does, but rather what he is in himself that will make or mar his children. There is nobody so perceptive as a child in assessing the character of his father and any false holiness is immediately discernible, for the child lives in the atmosphere of its parents' intimate personality. It is not even a question of doing and saying the right things. There must be substance behind it all, or falsity will be quickly detected.

Much as we appreciate and admire the good Catholic mother and deeply conscious as we are of the self sacrificing love and devotion of so many of our womenfolk, it still remains true that it is the father who sets the standard of the household. No matter how saintly a mother may be, if her husband is below the standard then the whole home suffers. A good father means a good family, an indifferent father an indifferent family.

We often hear sermons about the dignity of motherhood but few of the dignity of the father. There is a tendency to treat the father as something of a back number, as though he is simply the wage earner and a necessary nuisance, with no function at all, or very little, in the comity of the family. But that is not God's idea of fatherhood. God puts the onus upon the father for the wellbeing and right thinking of his family. He gives him a special mission, as Our Lord gave His apostles and through them the priests of all time, a special mission. "For them I sanctify

Myself that they also may be sanctified in truth," said Our Lord. Just as the priest repeats these words as he prays for his people so ought the Catholic father echo them as he prays for and directs his children.

THERE IS NOTHING common or humdrum in working together with God in bringing children into life and shepherding them into eternity. Viewed in its right perspective it is a transcendent work because it is cooperation with God. But the work must not be left half done. When men build power stations they do not leave them to work themselves, nor allow them to rot and rust through lack of care. They employ them continuously and institute a systematic program of maintenance in order to get the best results from their creation. Thus, also should a father with his children. He should not be content to provide for the material needs and leave the rest to the mother and in due course to the priest or the teacher. The father is with his children during their formative years when the priest or the teacher cannot touch them. To a child of tender years his father is the Lord of Creation. He looks to him for everything. He knows his father long before he knows God. To him his father *is* God. He is the person who, to the child, has the inexhaustible supply of everything.

There were four children in our family, three boys and a girl and we really did think our father was the finest man in the world. To us he seemed to know everything and we used to fight and

scramble to be first to sit in his lap. Each of us was anxious to be the favorite and as the eldest I thought that I was entitled by right to that position. But I was disabused. Father treated us all exactly alike and even though this nettled me, I knew instinctively he was right. When he spoke we hung on his words like the Delphians upon the utterances of the oracle of Apollo. Most of all we liked his talks on religion. All young children are extraordinarily interested in religion, did people only realize it. He used to read and expound the catechism, with us drinking it in, wide-eyed and open mouthed. We enjoyed that much better even than the children's story books. When we eventually went to the Catholic school we were considered very bright children because we picked up the catechism so well and went ahead on religious instruction. Actually we were no brighter than the other children. It was simply that we had a father who had forestalled the teachers and prepared the ground for them.

As both our parents are long since dead, I can say without incurring mother's wrath that we took more notice of father than we did of her. Not that we loved mother any the less, but children-like we knew that we could take more advantage of her than of father. Moreover, she encouraged us to look up to father and to ask him to settle our queries and problems. She taught us our prayers but he amplified our religious knowledge. She handed out the discipline when necessary, but behind her stood the Lord High Executioner. He was the last court of appeal. The mere threat of telling father of our crimes was sufficient to bring us to heel. In the event, he never had to administer severe corporal punishment, but we had a healthy respect for his latent power to do so.

Naturally, as we grew older we realized that father was no great shakes in mathematics, science, or any of the other secular accomplishments. With greater opportunities than he had had as a child, we left him far behind in such knowledge, but he had carried out his duties

as a good father, which was all God required of him.

HE HAD INCULCATED in us a knowledge of God and our duty towards Him. He had taught us the rudiments of our religion and shown us how to live and be happy in that religion. The mundane accomplishments he left to those qualified to teach them, although he was always ready to help as far as he could even in those things. His concern was

Man On A Hill

A man is always at his best
When standing on the hill he owns,
The while his outline seems to rest
Against the sky while earth-gray stones
Of permanence tug at his feet,
And down below green acres run
Into the woodland's dark retreat.
A man looks well wearing the sun,
Spreading out a gracious hand
Over house and barns below
And squared off patterns of his land
Tamed by him with plow and hoe.
Human dominance and will
Are carved in a man upon a hill.

—ANNE TANSEY

the building of our characters, not our possible reputations as presidents of corporations, professors of science, or four star generals. He made Catholicism appeal to us as an exciting adventure and not a miserable, dull code of conduct. He realized that reputation is what our neighbor thinks of us, but character is what God knows of us. He was on God's side.

Parents, and particularly fathers, are the natural teachers of the things of God to children in their younger years, and this responsibility cannot be passed on, or left to others. The father exercises a sort of natural priesthood towards his children. Neither the priest nor the teacher can make up in later years the loss of this formation of the child's

mind and heart in its own home. How well the priests and teachers realize this! We are appalled at the juvenile delinquency figures, but we also know that very few children indeed are inherently vicious. Behind practically every juvenile offender in the dock is the shadow of an evil, weak, vacillating, or indifferent father. In nine cases out of ten it is the father who should be the accused, for the child is what the father makes him. Bad example in the home, lack of discipline, carelessness and indifference to the child's welfare, put more delinquents in the dock than the influence of bad companions, for the child would have no bad companions if the father did his duty.

To love people more than things is the great secret of happiness. For parents, and especially fathers, it means to love children more than automobiles, television sets, luxury holidays, or gadgets. It is untrue that the Church obliges people to have as many children as possible, but it is still incontrovertible that the rearing of a large family is a great gift of God and a cooperation in His divine purpose. Where there is a wholesome reason for not desiring more children, then moderation, prayer, and a respect for the sanctity of marriage will go far in assistance through difficult situations.

There are circumstances where it is not easy for the father of a family. In the matter of renunciation it is probably more difficult for him than for the wife, but a good Christian father, with the help of God, can always overcome the obstacles he meets. He definitely has a vocation and like all vocations conscientiously followed, there is an inestimable consolation in the conviction of duty well done. What greater satisfaction can there be to a Catholic father than to know that he has provided and nurtured a family strong in the Faith for the next generation of members of the Mystical Body? From such families are recruited the majority of the priesthood and the religious orders. Good Catholic families are the lifeblood of the Church in all generations.

Catholic fatherhood is a true vocation.

From The Biggest Mystery — The Greatest Faith

by Mary Kathryn Roth

THERE'S ONLY THE ONE *truth to believe, and it isn't obscure. It all goes back to the Divinity of Christ and to the fact that He rose from the dead.*

"I MIGHT lose my faith through my emotions but never through my reason!" That thought, three years after my conversion to the Catholic Faith, hit me with the force of a block-buster recently, and I haven't been the same since. True, reason had been the mainstay in my conversion: I had not wanted to yield because the Church had suddenly become so attractive. I told myself that cold reason alone must show the way. But never had reason seemed quite so "cold" and concrete as the day I realized that no matter what dark temptation might loom up in the future to "forget the whole thing," I simply should not be able to do so. If I would but take five minutes out to meditate seriously upon the chief articles of my faith and why I believe them, it would be so against reason to try to deny them that I might as well try to persuade myself that I could go without eating and not starve.

Now I'm a simple-minded person (not a "simpleton," I hope), a "little person," shall we say, and while an encyclopedia couldn't hold all I *don't* know, still I know for certain there are things I *do* know. God intended that I know some things, the important things: where I came from, why I'm here, and where I'm going. And since God intended that I know for certain some things—has not the Savior Himself taught these truths?—I don't feel in

the least conceited about the fact that sometimes I feel like shouting from the rooftops, "My two and two really does make four!" I'm humbled with thanksgiving that God made me a little person, a believing person. Otherwise I might have had an awfully hard time finding Him.

Carl Jung, noted psychotherapist and self-testifying "Christian," says in "Modern Man in Search of a Soul," "I agree, Buddha may be right as well as Jesus, sin is only relative, and it is difficult to see how we can feel ourselves in any way redeemed by the death of Christ." I'm sorry for Mr. Jung. With all his studying, he certainly missed the point, *the* point in Christian belief. Mr. Jung with one sentence would blot out the beliefs of some of the greatest minds and scholars of centuries (not to mention *God's Revelation*), and the one thing that could confer upon him the title of "Christian"—belief in the Divinity of Christ. I'm sorrier for him and for all the "intellectuals" and so-called "Christians" who fall upon these words: "the modern man wishes to find out for himself how things are. And though this desire opens bar and bolt to the most dangerous possibilities we cannot help seeing it as a courageous enterprise . . . an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience . . . if we oppose it

. . . we should have stood in the way of that invaluable experience which might have given a meaning to life."

That such a desire opens "bar and bolt to the most dangerous possibilities" is certainly confirmed by the author in the same book and in the same chapter. He says, "I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics." Significantly he adds, "There has not been one whose problem in the last resort was not that of finding a religious outlook on life."

MY VISION of God in all the fullness of His perfection may be on this side of blindness, but He wants me to know "why I'm here" and "where I'm going" (and incidentally how to get there) because He wants me to go to Heaven. It's all so simple, so clear. What's all the fuss about? The searching, the endless confusion, all the hodgepodge of mixed-up thinking; the volumes written which can't help but give spiritual indigestion!

My "educated" opponents ask, "How do you know there is a Heaven?" Because, aside from Old Testament references, God in His Son, Jesus Christ, told us so. Back to the Divinity of Christ, the block upon which so many have stumbled and fallen flat on their faces. "Prove that Jesus was Divine!" (It would be interesting to ask them to try to *disprove* it! What a mad scampering and entanglement in a network of theories that would bring on. In the end, of course, they could prove absolutely nothing. The Nihilists of a few years back would have fared better, as they insisted that no one can know any-

thing, even the fact that he exists!)

But, wait, someone wants to know, "How can you prove that a Person by the name of Jesus ever *lived*?" Of all the ludicrous questions dealing with Christianity, this tops them all. Could a Church, a religion arise, endure, and grow for 1900 years out of nothingness, built around the teachings of a Man Who never existed! Would men and women endure torture, decapitation, crucifixion, boiling in oil for a myth, a fable of no more veracity than the Tales of the Arabian Nights? That is the simple, human-point-of-view answer, its logic so glaring that you hardly need to go further and demand the historical proofs which exist. (For example, the Roman historian, Tacitus, 55-120 A.D., records: "Christ was put to death by the procurator, Pontius Pilate, in the reign of Tiberius.") But there exists even stronger proof: The Jews today, for whom it would be most convenient to deny the historical existence of Christ, cannot do so. Jewish scholars, or any Jew who knows something about his religion, admit that He lived.

All right, but what makes Him Divine? Just because He said so? Even a holy man might be deceived. Jesus constantly pointed to His "works," His miracles, as proof of His divinity. But I (the former I), in my twentieth century stubbornness and with my two feet planted firmly on the ground that I know exists only because I see it, am still wary. After all, I wasn't there, and medicine, for one thing, has come a long way in over 1900 years! What was seeming death then might be recognized as only a coma today? Lazarus may have only been asleep—though we might wonder how he could have kept from suffocating in four days with all those winding sheets about him! Science, however, has proved that many physical manifestations such as blindness and paralysis are the result of a disturbed mental condition often cured by hypnosis. The man with the withered hand, the man cured of leprosy—it's pretty hard to explain away those instantaneous healings. But if I am to doubt some miracles, it seems prudent to reserve

judgment on all miracles. All but one!

Sooner or later I have to meet it head-on—Christ's own Resurrection! I can reserve judgment on everything up to this point. I can call Him self-deceived in His Sacrifice on the Cross and in His calling Himself the Son of God, but when I come to His own Resurrection I must give pause. And paradox of paradoxes, though it's the most tremendous of all to believe, it becomes the easiest of all to believe! Because it's against reason not to believe it.

Jesus of Nazareth is dead. A tomb hitherto unused now contains a precious Burden. Yet even in His death, He may not rest alone. A detachment of Pilate's soldiers impatiently guard the silent, sealed tomb: "That His disciples may not come and steal Him away and say to the people, He has risen from the dead," as the Jews said. (As if His followers would have had the courage! For where do we find the Apostles? Huddled together behind locked doors, a little group of human beings suddenly deprived of the One Who had held them together with magnetism, power, and glory, they were "weeping and mourning" in secret, hardly an attitude of hopefulness, of expectation.)

When Mary Magdalene, the first to whom Jesus appeared, rushed back from the empty tomb to tell the disciples of the Resurrection, "they hearing that He was alive and had been seen by her, did not believe it." Other holy women who also beheld the empty tomb and who had received word from the angel, "He is risen," breathlessly reported this to the Apostles but "This tale seemed to them to be nonsense and they did not believe the women." St. John sums it up when he confesses to their misunderstanding of the Scriptures and Christ's often repeated prophecies regarding the necessity of the Resurrection. He says, "For as yet they did not understand the Scripture that He must arise from the dead."

Finally, when Jesus stood before them in flesh and blood, they doubted their eyes. "Why do doubts arise in your hearts? See My hands and feet"—wounded hands and feet, positive proof

that It was He of the Cross—"that it is I Myself. Feel and see; for a spirit does not have flesh and bones as you see. I have." What stronger proof would it seem they needed than to touch His living flesh? Yet even then their incredulity remained. It was too good to be true! How many souls seeking God and His Son falter in a final act of faith because it seems too good to be true!

But now Jesus makes the final gesture to reach their stubborn, human hearts. A little thing, but it accomplishes more than a thousand of His precious words would have at that moment. He says, simply, "Have you anything here to eat?" And at last they receive Him.

IF THIS were not enough, should a shadow of a doubt still linger for future generations, there stands nearby the counterpart of us all, "doubting Thomas." Blessedly, he was not present when Jesus appeared the first time to His disciples in a group. Thomas had said, "Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, *I will not believe.*" What skeptic could demand more? Eight days later his demands—and ours—would be satisfied for all time. "Bring here thy finger, and see My hands; and bring here thy hand, and put it into My side; and be not unbelieving but believing." Thomas answered, "My Lord, and My God."

Another Thomas, Aquinas, says of the Apostle Thomas, for those words of faith, "He straightway became a good theologian, for he confessed a true faith in Christ's human nature—'My Lord,' and also in His Divinity—'My God.'"

We can all be very thankful that the Apostles and disciples who had not yet received the Holy Spirit acted very much as human beings have down the ages; that they spoke as men and not as angels. For we can understand men, we see them mirrored in ourselves, and we see that they acted truly, true to their weak human natures.

(Continued on page 29.)

Mary Tells Us To Revere The Name of Jesus

by Donald R. Crone

"Behold, my daughter, my heart, surrounded with the thorns with which ungrateful men wound it by their blasphemies and iniquities."

AT LA SALETTE, FRANCE, in the Vosges Mountains, the Blessed Virgin Mary told us to reverence the Holy Name of Jesus. She repeated this message to Lucia, one of the three children of Fatima, much later, in the Portugal apparitions. Centuries before, the great Blessed John of Vercelli, at the injunction of Pope Gregory X, preached the message of reverence for the holy name of Jesus. His Order of Preachers, the Dominicans, has continued to preach this message. And the Blessed Mother, in modern times, and in modern words, has directly confirmed the work of Blessed John and the Dominicans. At La Salette she spoke on September 19, 1846, and on December 10, 1925, she spoke in Porto in a Portuguese convent.

So many millions of Catholic men have become members of the Holy Name Society, organized by the saintly preacher, teacher, and administrator, Blessed John of Vercelli, that in the 680 years of the Society's existence, it would be impossible to estimate closely the numbers of those who shared its benefits. It would be no exaggeration to count the membership, over the centuries, in the billions. Most of these men, and young men, loved God's mother, even as they revered Him Who has the wonderful holy name of Jesus. This is natural; men love their mothers and the mothers of their friends.

It was in the Diocese of Grenoble, France, 5,918 feet above the sea, that Mary appeared to Maximin Giraud and Melanie Mathieu, cattle herders, 11 and 15, with a message especially applicable to Holy Name members, farmers, and all who drive vehicles. The latter in-

cludes practically everybody these days. Her message is more essential today, for our country, than it was in that far-off hamlet of the Alpine foothills. People there, then, were not good Catholics, and we in America are not perfect either.

In September, 1846, Mary said to the French children: "For how long a time do I suffer for you. If I would not have my Son abandon you, I am compelled to pray to Him without ceasing; and as to you, you take no heed of it. However much you pray, however much you do; you will never recompense the pains I have taken for you." When a mother talks that way to children, she must be annoyed beyond the breaking point. Mary's concern was not for herself, but for her Son. Maximin and Melanie did not understand this message, but their elders, especially the clergy, knew well enough what it meant.

Continuing, the Blessed Mother, 107 years ago, told the world through the young cow herders at La Salette, "Six days have I given you to labor, the seventh I have kept for myself, and they will not give it to me. It is this which makes the arm of my Son so heavy. Those who drive carts cannot swear without introducing the name of my Son. These are the two things which make the arm of my Son so heavy."

The peasant boy and girl were not properly instructed in their catechism, but any good kid in a Catholic school today could quickly tell which commandments were being violated, and what should be done. The Blessed Virgin, in plain and simple language, told us to stop working on Sundays and Holy

Days and also not to misuse the names of God, His Son, or of holy persons and things. These are the Third and Second Commandments. Know anybody who forgets them? You cannot help knowing many, unfortunately. The situation can be improved only if enough men make gentle remonstrances more often, privately and in public. Our Holy Name demonstrations, Holy Communion, and general behavior do restrict the "introducing the name of my Son," but many of us, especially when we drive, forget this message.

MARY spoke of cart-drivers, but she meant all who drive anything—street-cars, buses, trucks, trains, elevators, tractors, and all of us who drive automobiles. As to reverence for the Sabbath, for Sundays, there are laws, and all of us, as Holy Name Society members, should work together to see that they are obeyed, even if we cannot persuade all our neighbors to attend church.

Farmers also were scolded by Mary at La Salette. Their blasphemies in that day were little different from the present, and the application of her message is just as fresh for today, as it was then. She said: "If the harvest is spoilt, it is all on your account. I gave you warning last year with the potatoes, but you did not heed it. On the contrary, when you found the potatoes spoilt, you swore, you took the name of my Son in vain. They will continue to decay, so that by Christmas there will be none left." This was mid-September, and she was addressing the people of France, rather

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Dear Mr. Editor

by Joseph P. Laruffa

IS WRITING LETTERS to editors of newspapers and magazines just a button, useless practice? I have written a great many of such letters in the course of the last sixteen years, because I think they do some good. Not all of them were published, but I am sure that all of them were read, at least by one person. And I hope all my letters, published and unpublished, have had their effect.

I find my press crusade absorbing, interesting, inexpensive, and very rewarding. One cannot help but feel when he sees a letter of his in print that he has made a contribution, no matter how humble, to the field of journalism, and especially to the cause of truth. And doesn't our faith need broadcasting!

We all can't be David Lawrences or George E. Sokolskys, but most of us should have something to say. We should put it on paper and send it on to an editor. In this way, we perform a vital service to society. In a small way, we may become molders of public opinion.

I feel that many more people should take up the important hobby of writing letters to the editors of our magazines and newspapers, Catholics especially, for we possess the truth for which the Divine Founder of our Church suffered and died, and our own American people sorely need this truth. We have the light and we ought to let it shine "in the darkness," let it "shine before men." Surely readers of this magazine could write something other people would be glad to read and may profit by. They don't have to write another Gettysburg Address, just a good letter will do.

Letters to editors should be *clear* and as *brief* as possible. They should be courteous and informative. If you dis-

agree with an editor, tell him so in a pleasant and tactful manner. If you can't add anything to the discussion but confusion, don't bother to write. If at all possible, letters should be type-written, so that the editors can more easily read them. And of course, all letters must bear the writer's address, and must be signed. Anonymous letters go right into the basket, unread.

Here are a few letters of mine that have been printed in various newspapers. I doubt very much if they can serve as models of good letters sent to the editors. I put them down here just in case I have aroused the curiosity of some reader of this article as to what kind of letters get published:

"Dear Sir: I never did like the term 'American Communist.' How can one be an American and a Communist at one and the same time?

"Certainly we ought to deprive the Reds in America of their citizenship. Then we can start calling them ex-American Communists. I rather prefer the latter term to the former.

"And, of course, let us lose no time in revising the Fifth Amendment, so that it can no longer protect the Communists.

"There ought to be only ex-American Communists and only ex-Fifth Amendmentists!"

"Dear Sir: In relation to your editorial, 'Methodist Church Wisely Bars Use of Name to Group Hit by Anti-Reds,' wherein you state: 'We believe the church and churchmen can play an important role in helping the citizen to form sound

attitudes and applying good spiritual norms to social problems': For scores and scores of years, the Catholic Church, through the mediums of her pulpits and press, has constantly and vigorously preached the principles and practices of social justice.

"The 'sound attitudes' and 'good spiritual norms' you speak of are to be found in two of the greatest and most important encyclicals ever written by modern Popes. They are, namely, 'Rerum Novarum' ('On the Condition of Labor'), written way back in May, 1891, by Pope Leo XIII, and 'Quadragesimo Anno' ('On Reconstructing the Social Order'), written in May, 1931, by Pope Pius XI.

"Catholics believe that the social and economic reconstruction of life, based on the sound philosophy and Christian principles set forth in the Social Encyclicals named above, will defeat materialism and save the world from Communism.

"If peace is the tranquility of order, then there can be no peace without social and economic order. In the struggle for peace, in the campaign for social and economic justice, all men of good-will, Catholic, Protestant and Jew, ought to unite."

"Dear Sir: Orchids to George E. Sokolsky for his masterful 'Movies, Morality and Maturity.' Bad movies, bad comics, bad TV programs—bad kids; they all go together. People who support films like 'The Moon Is Blue' and 'French Line' should be asked the question: 'Why do you help make producers of indecent films rich at the expense of the moral well-being of your children?'"

"Dear Sir: May I join the hot controversy on Graham Greene's novel, or is the fine collection of letters in today's Readers Forum 'the end of the affair' as far as *The Tablet* is concerned?

(Continued on page 36.)

One-Author Bookshelf

by J. J. Manion

Another tragedy of neglect—are we permitting
the works of Cardinal Newman to die?

UNLIKE most great writers, John Henry Cardinal Newman received almost universal recognition in his own day. The leading literary critics of England in the nineteenth century, while differing radically with him in his religious views, paid tribute to him as the outstanding literary personality of the nation. In his younger days he had been the voice of Oxford University. Later on in life he became the voice of England, in his campaign against the wave of infidelity that was causing so much destruction all over Europe. And though he was, necessarily, at war with the loose-thinkers who were gnawing at the foundations of belief, his writings were given wide circulation among people of all classes. Even his lectures and correspondence were recognized by discriminating minds as the products of a master of the art of expression.

A century has passed and, despite the enthusiasm of a relatively small group of scholars, Newman is not being recognized as he was in his own day, even in the halls of learning. On the occasion of the centenary of his conversion, an inner circle of admirers published a deluge of biographical, critical and expository articles aimed at raising him to his rightful position of pre-eminence among the truly great men of all times, above all in the world of letters. But the general public still knows nothing about him.

There are, admittedly, difficulties in approaching Newman. Many of his writings are reserved for scholars. These require an intellectual background of some proportions. And there is the problem, for the average person, of

reading a prose stylist who measures his words and who embellishes his ideas with artistry.

On the other hand, those who read the London papers and those who attended his lectures a century ago were no better prepared, from a viewpoint of formal education, than the thousands who read the editorials and the reviews of today's press. The difference in attitude towards Newman is largely a matter of appreciating the true worth of one of the great masters of English prose.

For a proper appreciation of Newman we can rely on those whose estimate of his personality was enriched by a personal acquaintance with him. Lionel Johnson, well-known critic of the last century, gives us a precious estimate of the vastness and the richness of Newman's literary world:

"There are twelve volumes of perfect oratory, not in the main theological, but ethical and psychological; there are, at most, but seven volumes of professed technical theology. The rest contain infinite riches: satire, humour, romance, criticism, poetry and history; he has composed Ciceronian dialogues; he has parodied prose poems; he has written African witch-chants; he has satirized newspaper articles and public speeches; he has imitated the Greek tragic chorus; he has enriched criticism with faultless judgments. To him I turn for the truest estimate of Byron or of Cicero; for the best theory of portraiture; for the subtlest description of musical emotion. Newman was, emphatically, a man of social habit, and his books are more full than Thackeray's of worldly knowledge. And all this wealth of matter and thought is conveyed in a style of singular charm, of the most strange and haunting beauty." (*Post Liminium*)

This is what Johnson discovered in what he calls the "one-author bookshelf." It contains an eloquent answer to those who maintain that Newman's field is too limited in scope and in appeal to merit the attention of a large reading public. It calls attention, too, to the realism that characterizes Newman's writings. He was not, as many believe, so completely absorbed in the pursuit of the things of the mind as to be oblivious to the world and to life. He was a genuine intellectual. And he was a deeply spiritual man, keenly aware of the continual presence of God. His vigorous mental and spiritual life served to enhance and clarify his view of the world. His "worldly knowledge" was genuine in so far as it embraced life in all its parts. He rose far above the narrow, distorted view of the modern realist whose vision is limited to "nature in the raw."

R. H. Hutton, a leading journalist and critic of Newman's day, comments as follows on the realism of Newman's writings:

"I know no writings which combine, as Cardinal Newman's do, so penetrating an insight into the realities of the human world around us in all its details, with so unwavering an inwardness of standard in estimating and judging of that world; so steady a knowledge of the true vanity of human life, with so steady a love for that which is not vanity or vexation of spirit, but which appeases the hunger and slakes the thirst which Vanity Fair only stimulates"

NEWMAN's own philosophy of literature emphasizes the genuine realism and the vastness of the scope of his literary

products. Here, for example, is his definition of literature:

"If a literature be, as I have said, the voice of a particular nation it requires a territory and a period as large as that nation's extent and history to mature in. It is broader and deeper than the capacity of any body of men, however gifted, or of any system of teaching, however true. It is the exponent, not of truth, but of nature which is true only in its elements. It is the result of the mutual action of a hundred simultaneous influences and operations, and the issue of a hundred strange accidents in independent places and times; it is the scanty compensating produce of the wild discipline of the world and life, so fruitful in failures, and it is the concentration of those rare manifestations of intellectual power which no one can account for. It is made up, in the particular language under consideration, of human beings as heterogeneous as Burns and Bunyan, Johnson, Goldsmith, Scott. . . ."

Writing further on the scope of literature he says:

"Man's work will savour of man; in his elements and powers, excellent and admirable, but prone to disorder and excess, to error and sin. Such too will be his literature; it will have the beauty and the fierceness, the sweetness and the frankness, of the natural man, and, with all its richness and greatness, will necessarily offend the sense of those who, in the Apostle's words, are really 'exercised to discern between evil and good.'"

This should be broad enough for the most rabid realist! It puts decided limitations, however, on false products, disguised as realism. It includes the whole man. Sweetness and beauty and greatness are recognized as well as frankness and fierceness. And disorder and sin are called by their proper names. The "wild discipline of the world and life" is

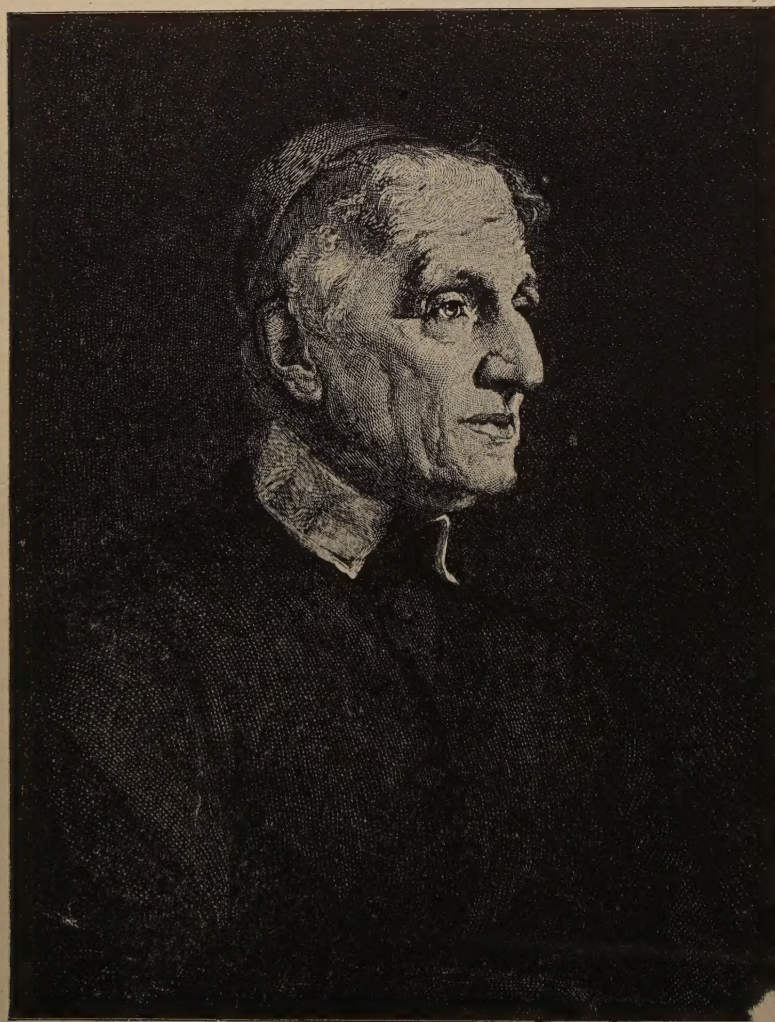
stamped with "those rare manifestations of intellectual power" that distinguish literature as such.

Apart from its resounding spiritual messages, so admirably tuned to the problems and needs of our age, the one-author bookshelf merits recognition for the sheer artistry that it displays. Newman is, undoubtedly, the unexcelled master of terse, colorful, idiomatic prose. He never seems to be off guard. Even his correspondence reflects the artistry of his style. Like a great musician he could not be false or harsh. In his own concept of "the great author" he unconsciously leaves us an excellent picture of Newman the writer:

"Whatever be his subject, high or low, he treats it suitably and for its own sake. . . . He writes passionately because he feels keenly; forcibly, because he conceives vividly; he sees too clearly to be otiose; he can analyze his subject, therefore he is rich; he embraces it as a whole and in its parts, therefore he is consistent; he has a firm hold of it, therefore he is luminous. When his imagination wells up, it overflows with ornament; when his heart is touched it thrills along with his verse. He always has the right word for the right idea, and never a word too much. . . . He expresses what all feel but cannot say; and his writings pass into proverbs among his people, and his phrases become household words and idioms of their daily speech."

RECOURSE to the "wealth of matter and thought" and appreciation of "the most strange and haunting beauty" of Newman's writings should prove particularly stimulating in our day. He was a great scholar, a sincere searcher after truth, a brilliant writer and, above all these, a man of God. And all the richness of his personality is mirrored by the one-author bookshelf that he has left us. The fruit of his long years of scholarly research on the things that really matter in life, has been bequeathed to us as a literary and spiritual legacy. We seem to be near the climax of the flood of infidelity against which he wielded the might of his pen. His thunderous messages are concealed among the volumes of the bookshelf. Even to those who find themselves at variance with the

(Continued on page 29.)



CARDINAL NEWMAN

The Majesty of the Holy Name In the Old Testament

by John J. Griffin

PART II

A PART from a searching and systematic study, it would be utterly impossible to realize the richness and diversity of the tributes to the Holy Name enshrined in the Sacred Scriptures of the Old Dispensation. Appearing at first glance, isolated strands of gold as it were, intertextured into the fabric of the various Books, they are discovered to constitute a magnificent mosaic of perfect worship. Indeed, since they embody and blend in harmony the fervent outpourings of all the faculties of the personal soul enriched with the deepest and most vibrant emotions of the human heart, we might compare them to a marvelously orchestrated symphony of adoration, gratitude, reparation and supplication, keyed to the loftiest esteem of the Divine Name. For every phase of perfect prayer is represented in these inspired eulogies.

Since the Holy Name identifies the Divine Nature, we fittingly find first of all, resplendent expressions of purest *adoration*, best discovered in the eloquence of the Psalmist. His individual veneration is articulated in the reflection: "Bless the Lord, O my soul, and let all that is within me bless His Holy Name" (Ps. CII. 1). While speaking for the society of the faithful, he proclaims: "According to Thy Name, O God, so all is Thy praise unto the ends of the earth" (Ps. XLVII). There is acknowledgement of God's universal sovereignty in the pledge: "I will extol Thee, O God, my King; and I will bless

Thy Name for ever; yea, for ever and ever. Every day will I bless Thee: and I will praise Thy Name; yes, for ever and ever" (Ps. CXLIV. 1,2). There is pulsing personal devotion in such exclamations as: "I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy Name for ever" (Ps. LXXXV. 12); "Let His Name be blessed forevermore: His Name continueth before the sun—And blessed be the Name of His Majesty for ever" (Ps. LXXI. 17, 19); "Blessed be the Name of the Lord, from henceforth, now, and forever. From the rising of the sun to the going down of the same, the Name of the Lord is worthy of praise." (Ps. CXII. 1-3).

Numerous in the Holy Writ are the paeans to the Holy Name because of the Divine attributes. Thus: "For Thy Mercy and for Thy Truth; for Thou hast magnified Thy Name above all" (Ps. CXXXVII. 2); "He hath set His eyes upon their hearts to show them the greatness of His works: that they might praise Thy Name which He hath sanctified" (Ecclus. XVII. 7, 8). In admiration, Isaias confesses: "O Lord, Thou art my God, I will exalt Thee, and give glory to Thy Name: for Thou hast done wonderful things" (Is. XXV. 1). Daniel, enraptured, chants: "Blessed be the Name of the Lord from eternity and forevermore: for wisdom and fortitude are His" (Dan. 11. 20). To the Creator, David sings: "All the nations Thou hast made shall come and adore before Thee,

O Lord: and they shall glorify Thy Name" (Ps. CXXXV. 9).

The qualities of God's Name itself are lauded in every conceivable way. The August Name is not only repeatedly said to be "holy," but it is "good," and "great" and "glorious." Ezechiel records the Divine prophesy: "I will make My *Holy* Name known in the midst of my people Israel, and My *Holy* Name shall be profaned no more: and the Gentiles shall know, that I am the Lord, the *Holy* One of Israel" (Ez. XXXIX. 7). Hence the Psalmist counsels: "Glory ye in His *Holy* Name" (Ps. CIV. 3), and he prays: "Let them give praise to Thy *great* Name: for It is *terrible* and *holy*" (Ps. XCVIII. 3). The prophet Jeremias declares: "There is none like to Thee, O Lord: Thou art great, and *great* is Thy Name in might" (Jer. X. 6). Isaias advises: "Praise ye the Lord and call upon His Name: Make His works known among thy people: remember that His Name is *high*" (XII. 4), while Daniel is moved to exclaim: "Blessed art Thou, O Lord, the God of our fathers, and Thy Name is *worthy of praise* and *glorious* forever" (Dan. III. 26). Tobias, looking into the future visions: "Nations from afar shall come to thee (Jerusalem): and shall bring gifts, and shall adore the Lord in thee and shall esteem thy land as holy. For they shall call upon the *great* Name in thee."

Because of its refulgent virtues, all are urged to join in honoring the Holy

Name. Notable especially are the exhortations to make jubilee to the Holy Name with every kind of musical instrument and joyful melody of the heart. The people are stimulated to: "Magnify His Name, and give glory to Him with the voice of your lips, and with the canticles of your mouths, and with harps" (Ecclus. XXXIX. 20). King David importunes: "Let them praise His Name in choir: let them sing to Him with the timbrel and the psalter" (Ps. CXLIX. 3); "Bring to the Lord glory and honor; bring to the Lord Glory to His Name: adore ye the Lord in His holy court" (Ps. XXVIII. 2), and again, "Let all the earth adore Thee and sing to Thee: let it sing a psalm to Thy Name" (Ps. LXV. 4). The Psalmist himself avows: "My mouth shall speak the praise of the Lord: and let all flesh bless His Holy Name for ever; yes, for ever and ever" (Ps. CXLIV. 21)

THE LONG HISTORY of the Chosen People as detailed in the Old Testament, is a succession of dramatic experiences revealing the infinite goodness of God, the periodic lapses of the people into idolatry, and the recurrent exhibition of Divine mercy. In cherishing and communicating their sentiments of gratitude, therefore, the appointed spiritual leaders were motivated by an awareness of this truth. God's Holy Name was intimately associated in their minds with His traditional reputation for patient forbearance and paternal indulgence. Indeed, in several instances, He had disclosed to them that it was precisely for this reason that He was once more demonstrating His solicitude for them. Speaking through Ezechiel, He reminds them: "Therefore, thou shalt say to the house of Israel: thus saith the Lord God: It is not for your sake, that I will do this, O house of Israel, but *for my Holy Name's sake*, which you have profaned among the nations whither you went" (Ez. XXXVI. 22), and "You shall know that I am the Lord, when I shall have done well by you, *for My own Name's sake*, and not according to your evil ways, nor according to your

wicked deeds, O house of Israel, saith the Lord." (Ez. XX, 44). The same message is delivered by Isaias: "*For My Name's sake*, I will remove my wrath far off: and for My praise, I will bridle thee, lest thou shouldst perish." (Is. XLVIII. 9). Similarly, the Psalmist recalls: "Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies, and they provoked to wrath, going to the sea, even the Red Sea; and He saved them *for His own Name's sake*, that He might make His power known" (Ps. CV. 7, 8).

Remembering the fidelity of God's mercy during the crises and vicissitudes of his race, the Psalmist applies the same principle in his own life, relying on the constancy of the Holy Name. Hence, he prays: "For Thy Name's sake, O Lord, Thou wilt quicken me in Thy justice: Thou wilt bring my soul out of trouble" (Ps. CXLII. 11), since: "Thou art my strength and my refuge: and for Thy Name's sake, Thou wilt lead me and nourish me" (Ps. XXX. 4). From the heights of Heaven, he hears the response: "Because he hoped in Me, I will deliver him: I will protect him because He has known My Name" (Ps. XC. 14).

It is not surprising therefore, to discover glorifying acts of gratitude for such Divine magnanimity. Such prayers are plentiful and obviously heartfelt. For example, we read: "I will praise Thy Name continually, and will praise it with thanksgiving, and my prayer was heard. And Thou hast saved me from destruction and delivered me from the evil time. Therefore, I will give thanks, and praise Thee, and bless the Name of the Lord" (Ecclus. LI. 15-17). Again: "I will give glory to Thy Name, for Thou hast been a helper and protector unto me." (Ecclus. LI. 2). The Psalmist asks salvation in order to give thanks: "Save us, O Lord our God, and gather us from among the nations: that we may give thanks to Thy Holy Name, and may glory in Thy praise" (Ps. CV. 47). The Preface of the Mass seems to echo the words: "Now therefore, our God, we give thanks to Thee, and we praise

Thy glorious Name." (I Paral. XXIX. 13).

IN ORDER TO UNDERSTAND the attitude of reparation, adopted by the repentant, we must be familiar with the oft-reiterated precepts prohibiting the unwarranted use of the Holy Name. First of these, of course, is the general commandment: "Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless who shall take the Name of the Lord his God in vain" (Ex. XX. 7). But there are also other mandates reinforcing this principal order. Perjury is explicitly forbidden: "Thou shalt not swear falsely by My Name, nor profane the Name of thy God. I am the Lord."

The Holy Name is as it were, a sacrament of God's sanctifying power and influence. Hence the warning which remains timely for adults of every generation: "Profane not My Holy Name that I may be sanctified in the midst of the children of Israel. I am the Lord Who sanctifies you" (Lev. XXII. 32). The use, or rather abuse, of God's Name in idle gossip or casual conversation is severely denounced: "Let not thy mouth be accustomed to swearing, for in it there are many falls. And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them" (Ecclus. XXIII. 9, 10). It is observed that profanity is not an isolated fault but is usually conjoined to other viciousness. Accordingly, it never fails to deserve Divine punishment: "Everyone that sweareth and nameth, shall not be wholly pure from sin. A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house."

But the greatest offense against the Sacred Name of God is apostasy, wilful defection from His doctrinal, moral and liturgical ordinances, idolatrous worship of material things. This most heinous offense merits complete condemnation. In our day of sheer secularism, naturalism, hedonism, and the cult of quantity, it is well to consider the judgment on

Hence it behoves not only our soldiers, diplomats, traders and tourists who visit foreign territories, but it is imperative for all of us to bear in mind our obligation to pay perpetual reverence to the Holy Name by publicly attesting our allegiance to the true Faith. Tragic indeed, was the evidence God recorded through the prophet Ezechiel: "And when they entered among the nations whither they went, they profaned My Holy Name, when it was said of them: this is the people of the Lord, and they are come forth out of His land. And I have regarded My own Holy Name which the house of Israel has profaned, among the nations to which they went in. . . . And I will sanctify My great Name which was profaned among the Gentiles, which you profaned in the midst of them" (Ez. XXXVI. 20, 21, 23).

Multiple are the prayers which are offered that God may spare His rod of justice because of the Goodness implicit in His Holy Name. "Allow us not to be

The Ritual we use is redolent of Daniel's prayer: "Deliver us not up for ever, we beseech Thee, for Thy Name's sake, and abolish not Thy covenant—and deliver us according to Thy works, and give glory to Thy Name, O Lord" (Dan. III. 34, 43). There is urgency in

A tree
 spreads on top a mountain.
A blossom
 is grafted to its roughhewn
 trunk, as
Thorns
 crown the Divine Bud. Crimson
Nectar
 seeps from the pierced petals;
Immersing,
 Washing,
 Purging
 The sin-infested soul of man.
Ligneous Altar, upon whose limbs
 the Ransom
 of our sins doth lie,
from Thy Sacred Vine doth flow
 The Wine That gives life eternal.

the petitions of the Psalmist: "Arise, O Lord, help us and *redeem* us, for Thy Name's sake" (Ps. XLIII. 26) ; "Help us, O God, our *Saviour*, and for the glory of Thy Name, deliver us; and forgive us our sins for Thy Name's sake" (Ps. LXXVIII. 9).

devotion to the Holy Name is a sign of salvation: "Everyone that calleth upon My Name, I have created him for My Glory; I have formed him and made him" (Is. XLIII. 7). Wisely it is remarked: "Some trust in chariots, and some in horses: but we will call upon the Name of the Lord our God" (Ps. XIX, 8). The Psalmist, presaging the priest of the New Law, declares: "I will take the chalice of salvation, and I will call upon the Name of the Lord."

Absolute trust in the Name of God is a proper mark of the prayer of petition, and it is everywhere exemplified. The author of the psalms observes, "Blessed is the man whose trust is in the Name of the Lord; and who has no regard for vanities and lying follies" (Ps. XXXIX. 5). Isaias counsels the afflicted in spirit: "Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? Let him hope in the Name of the Lord, and lean upon his God." (Is. I, 10). David acted upon this advice, for with pathos he tells us: "The sorrows of death have compassed me, and the perils of hell have found me. I met with trouble and sorrow, and I called upon the Name of the Lord. O Lord deliver my soul" (Ps. CXIV. 3, 4).

But the happiest communication of all is in the memorable passage of Malachias which carries the exhilarating promise of Christ's coming: "But to you that fear My Name; the Sun of Justice shall arise, and health in his wings: and you shall go forth and leap like calves of the herd" (Malach. V. 2). This after all, was the entire purpose of the Old Testament, to prepare the way for Him Who would bear the Divine Name, the Son of God and the Son of Man, the Infinite Name Incarnate, Our Lord Jesus Christ! Christ remains forever the sovereign and consummate Fulfilment of all the Sacred Scriptures, He *is* the Glory of the Majestic Name of God. Rightly St. Peter reminds us: "To Him (Jesus Christ) all the prophets give testimony, that by His Name, all receive remission of sins who believe in Him" (Acts X, 43).

You And The Universe

by T. E. Holloway

Part II

You Are One of Us You are you and nobody else. You are an individual. There is nobody quite like you. But you are also a member of the human race.

A very young person thinks that his reactions are like those of nobody else. His thoughts and his feelings have never been thought or felt before.

The truth is that nobody is *that* individual. Certain traits are peculiar to you alone, but others are held in common with everybody else.

You have to realize that, though you are you, you are the blood brother of everybody else on earth.

And so your ambitions, your strivings, your stumblings, your triumphs, your shyness, your boldness, even your virtues and your sins are not peculiar to you. The world is quite old and in countless generations it has seen many people with your troubles and your failings.

What do you do about all this?

Why, you realize that you and all the rest of us are in the same boat, heading for eternity and a future life. It is up to you to understand both yourself and your fellow voyagers.

As you understand more fully, you make allowances for your companions on your journey through life. As you grasp the situation more fully, you make some allowances for yourself.

You realize that in many ways you are like everybody else, even though you are a unique individual. Your emotions are common to those of the whole human race. Your sins are the sins of humanity—even, in some cases, like those of the saints. Your achievements are common to many other men and women.

Though you are like everybody else, you can make yourself superior to the average. The *average* man is a failure. The exceptional person seizes the ingredients of the average man's failure and turns them into a success.

Given a series of terrific jolts, the average man may commit suicide. The exceptional man will turn those tragic happenings into a stairway up which he climbs to immortality.

Be Optimistic—It Costs No More In a given set of circumstances you can be happy or unhappy. To be happy you need to face the future with a smile—to be optimistic.

You may object to this. You may say it is just fooling yourself.

But to be pessimistic means that you write a check for future woe; and that you cash it right now. Being pessimistic is to worry *now* about the misery you *may* have to endure in the future.

Well, why worry about it? "Sufficient unto the day is the evil thereof." The pessimist worries about the unhappiness he is going to suffer tomorrow. But he may be dead tomorrow.

It is curious that many of the things about which we worry most do not happen, and that the things that we don't foresee are what come to bother and surprise us.

If we look about us, we may find that the people who have "everything" are unhappy, while those who have nothing rejoice in a contented mind.

Even those who suffer from some kind of bodily defect or injury are often apparently happy. Why?

Maybe the answer is that instead of trying to carry their own burdens and the troubles of all the world on their frail shoulders, they leave something to God.

In fact, God tells you not to worry. Christ says, "Come to me, all you who are heavily laden, and I will refresh you." How will He refresh you? By relieving your mind of worry.

But "Don't worry" doesn't mean "Don't think." We ought, first, to understand our problems, and, secondly, try to solve them. Thinking is necessary. Worrying is foolishness.

Being optimistic costs nothing. Being pessimistic costs you your happiness.

Be optimistic!

Your Terms or God's Terms You have made up your mind to face life with a smile.

You will observe that there are people around you who are facing life with a frown, with a sly wink, with set lips, with a sneer. Most of these people want God or would if they understood Him; all of them want happiness.

Then, why don't they smile? They want happiness, or God, and in the long run God is happiness. But they want God on their terms, not on God's terms. And they can't smile while turning their faces away from God.

God says don't lie or cheat, don't divorce your wife, don't hate your neighbor, don't kill your enemy.

But these people think that lying and cheating is the way to make money, and that money brings happiness. Therefore,

they lie and cheat, God to the contrary notwithstanding.

They think they will find happiness with a new wife. God says no divorce. They are sorry, but they know more than God, so they get a divorce.

An enemy has ruined them, and he ought to be destroyed, so they shoot him. The truth is that God can destroy him a whole lot more efficiently than they can. Maybe God will, and maybe God won't. Perhaps God wants to turn that other into a saint—who can tell?

If you kill a man, you put yourself in God's place, and God has given you no authority to do so. Your enemy is certainly going to die—some time—but before he dies who knows what God has in store for him? Perhaps terrible suffering, perhaps repentance, possibly an apology to you. Your killing him interferes with God's plans.

One trouble is that to most people money means happiness. More money means more happiness. You have only to read the biographies of millionaires to know that wealth merely gives them the means of searching for happiness in a more elaborate way.

A wealthy man will spend a million dollars on a home—and then think himself a fool for doing so. When the house is finally completed, it is only a source of worry and more expense. It is finally left to an heir, and in disgust the latter sells it for what he can get to some organization for use by the general public.

God never yet coined a piece of money.

God may hand you money, indeed, but after all money is just a lot of counters made by man. Money would be worth nothing if man didn't believe it amounted to something.

God's gifts are the sunshine, the rain, the good earth, food, the flowers, the animals, and man himself. God's gifts are health and joy and truth and love.

And when man turns away from the gifts of God to pile up coins and bank notes—worth something only as long as man thinks they are valuable—when man commits this foolishness, the angels must smile—and weep.

"As You Sow, So Shall You Reap"

if his reward is misery, even in this life.

A certain young man inherited one fortune and married another. He made up his mind that he would never bother about anything as long as he lived—never assume any responsibility.

For instance, at a meeting of a society he advocated a course of action. Eventually, his suggestion was adopted, and he was asked to raise a fund of a few thousand dollars.

Nothing, however, could be allowed to interfere with his carefree life. He left on a vacation for the summer, leaving the fund unraised and the success of the undertaking that he himself had advocated doomed to failure. He neglected even to make his own contribution.

A person who founds his life on idleness, stupidity, or crime should not be surprised

Years passed. The day came when this happy-go-lucky man saw the loss of his own fortune as well as that of his wife. She soon died, apparently of worry and grief.

The man who would never bother spent the rest of his life wondering how he could get some of his money back. He died before he succeeded.

Of course he did not realize in his youth that the decision to avoid responsibility would lead to poverty. But he could have realized it. Who but he could be expected to take care of his money?

At any period of a man's life he has the remainder of his life in his hands, to be managed for better or worse. The younger he is, the more he can influence his subsequent life, but at any time he can choose a new course.

The first thing to do is to be hopeful and in a good humor. The next thing is to plan what is to be done, and the third thing is to start doing it.

A person even of sixty or seventy years of age may still have years to live. What if he has wasted the first sixty years? Who knows that he hasn't twenty more years of life? Much can be accomplished in twenty years, or even in ten years or one year.

And if you can do nothing but admire the flowers and rejoice in the sunshine and thank God for His goodness—well, even that's a good deal! God will accept your appreciation and your thanks, and in return He will show you how to lead a better life.

"Poor, : *"Of course it had to happen to me!"*

Unfortunate How often we hear that complaint! A
Me" person gets some disease, breaks a leg or loses a job or even misses a bus. Immediately, he or she exclaims, "It had to happen to me!"

If we analyze this statement, what does it mean? It can mean only that the complainant is pursued by some kind of curse that singles him out for misfortune. In other words, this person is so egotistical he thinks that God has selected him for special kinds of bad luck.

It isn't God? If devils are behind it, they work only through the permissive allowance of God, so the matter gets back to God after all. Or do the elements work against this unfortunate one? They also work only by the finger of God.

If a saint could believe that God paid so much attention to him as to send him special trials, he would be happy, indeed. If you believe He sends them to you, you had better come to your senses. God *can* send you the wind and the rain and devils to cause you to miss your train or get indigestion or fail in business, but He probably isn't doing anything of the sort. Maybe you are yourself to blame, or possibly an enemy is at the bottom of some of your troubles. And if it is an enemy, be assured that that enemy is taking advantage of his free will and is working against God and you. Both you and he will get just what is coming to you.

THE NEWS AND VIEWS

Harry C. Graham, O.P.



H. C. GRAHAM, O.P.

Blessed John of Vercelli, pray for us.

As the joys of the Holy Christmas Season became but memories, people were again back to their usual everyday lives. In the spiritual life of many Holy Name men this meant for the month of the Holy Name, January, that many units, both parochial and diocesan, held special devotions in honor of the Sacred Name. Impetus was given to various Holy Name projects. Reports to National Headquarters indicate, for example, that the year 1954 will bring an increase in devotion to our Holy Founder Blessed John of Vercelli. This increase in devotion to him is manifest through requests for literature on his life, for pamphlets, holy cards, the Vercelli Rosary, statues and the like. Many of

his clients report favors and blessings ascribed to his intercession. We invite all our readers to write the Vercelli Shrine at National Headquarters if they wish any information on Blessed John or if they wish their intentions to be included in the Mass offered every Thursday in honor of our founder.

Pacific Trip

On the eve of the New Year this writer took off from Idlewild Airport in New York for a trip which would extend as far west as the Hawaiian Islands. After a short stop of three days in St. Paul, I proceeded to Seattle. There I had a couple of meetings with the Diocesan Holy Name Director Father Alcuin Lawrence, O.S.B., and with Father Joseph Agius, O.P., the former director. On Sunday, January 10, a Holy Hour was held under the sponsorship of the Diocesan Union at the cathedral. His Excellency, Archbishop Thomas Connolly presided. In a brief address he told of the purpose of the Holy Hour as the beginning of special devotions to Our Lady during the Marian Year. Ten other cities of the Diocese held similar Holy Hours. In his brief but instructive and effective talk the Archbishop spoke of the purpose of this special Year and urged all members and their friends and families to be constant in their devotions throughout the year. About 1700 people attended the ceremony which was fol-

lowed by an informal visit with the good Archbishop. I then took to the air for a convention of the Society in Honolulu.

Alohaland

On the night of January 11, the plane took off from Seattle for Oahu, more than 2,500 miles away, and arrived the next morning at the Honolulu airfield. There we were received in the traditional Hawaiian manner by Fr. Timothy L. Jacobs, SS.CC., the spiritual director of the Diocesan Union. Our first stop was at St. Augustine's, the parish church of the director. This church was once portrayed in Ripley's "Believe It or Not" feature as the only church in the world without windows. All its walls are made of lattice work, thus no need of windows. It is situated at the famed Waikiki Beach. Most of the next two days were occupied by tours, shopping and meetings with the various Holy Name officers.

The Great Disaster

On Thursday afternoon a Navy conducted tour of Pearl Harbor was offered us. An officer explained the death, destruction and carnage of that fatal Sunday morning of December 7, 1941. On that day the backbone of a great fleet was broken and the U. S. suffered its greatest defeat in history. The Navy boat stopped at the watery grave of the once proud battleship, the *Arizona*. There we viewed the re-

mains of the rusted and upturned bulk of this once great dreadnaught of the sea. Above its battered form flies the Stars and Stripes, a continuous tribute to the 1102 men who now rest in their watery graves, the *Arizona* being their sepulcher. Each of us who witnessed this sacrifice to the cause of freedom could not help but shed a tear and whisper a prayer for these brave American heroes of the deep.

Another pause in our tour was made at the final resting place of the battleship *Utah*, hit at her berth by torpedoes and sunk with 58 men of her brave crew still in the hold of the ship. We also passed the spot where the *U.S.S. Nevada* grounded herself voluntarily so that she would not capsize in the harbor and render the harbor useless for the greater part of the war. After suffering damage to the naval base, destruction of aircraft and fields, the U.S. on that ill-fated Sunday afternoon found itself with little or no protection or defence in the Pacific. Those of us privileged to make this inspection trip realize profoundly the cost of freedom and its preservation.

The Holy Name Convention

After registration of Holy Name delegates on Friday morning and afternoon, the convention officially began in the evening with its first business meeting. There were meetings Saturday morning and afternoon, followed by a nine course Chinese dinner. Between and after the courses we were entertained with songs of the Islands accompanied by the music of guitars, the world renowned hula hula dances, and other forms of entertainment. It was by far the best entertainment I had ever witnessed.

On Sunday morning a parade of over 2000 men marched to the civic auditorium for the last session of the Holy Name convention at which the newly elected officers and committee chairmen were installed. Solemn Benediction of the Blessed Sacrament was given by Bishop Thomas J. Feeney,

S.J., after the Papal Blessing had been bestowed.

To Father Jacobs, Honolulu Holy Name director, to the officers, committee chairmen and members goes a warm word of praise for the well planned and executed program. To the president and faculty members of St. Louis College, host to the convention, we extend our thanks for their hospitality. National Headquarters owes a debt of gratitude to these good brothers of the Society of Mary, because through them the Hawaiian Holy Name Society was inaugurated.

Kalaupapa

One day in the early years of this century, the President of the United States "Teddy" Roosevelt decided that our battle fleet would cruise around the world to demonstrate the slogan of his foreign policy "Speak Softly But Carry The Big Stick." Orders were issued. The fleet sailed the Seven Seas and showed a doubting world that the U. S. was no longer a second rate power. In the meantime, the President learned that an old Civil War veteran was caring for a group of lepers on a Pacific island. Roosevelt ordered the fleet to change its course and as a consequence of this order, one bright sunny day, the Civil War veteran with some 800 leper patients standing on a cliff of Kalaupapa looked out across the Pacific as the great armada passed. The guns of each ship roared in salute to the American ashore, a hero of his country and a hero to charity, for he was to spend forty-four blessed years ministering to the afflicted. As the fleet passed out of sight, Brother Joseph Dutton stood with tears of joy in his eyes. He had seen for the last time the might and glory of the Stars and Stripes.

Father Damien

In 1872 a young Belgian priest came to the Island of Molokai to minister to the lepers in the settlement. He built a church at the colony and built two churches on the "topside" of

Molokai. For seventeen years he ministered to the lepers and himself contracted the disease, dying a victim of charity in 1889. It was my pleasure to meet Mary, Mele Meheula in Hawaiian, the last living patient now in the colony who knew Father Damien in life. She attended his funeral in 1889 and was at his grave in 1936 when the remains of the Island martyr were exhumed to be removed to Belgium. When the lid of the casket was opened Mary looked at the remains and simply said, "That is Father Damien." Father Patrick Logan, present chaplain of the settlement gave the eulogy in Honolulu. Soldiers, sailors and marines fired volleys in tribute to the hero priest as the procession passed through the streets of the city to the waiting ship in the harbor. The last words of Father Logan's sermon were "Aloha-oe, Damien, valiant soldier of Christ, salvation of Molokai, honor of Belgium, glory of the Church, radiance of God, Aloha-oe."

The Cemetery

Beside the church which Damien built there is the cemetery which contained his body. The grave is the same, though the remains rest in his native land. Nearby is the grave of Brother Joseph Dutton. While praying at these graves, one could not but feel that he was kneeling on hallowed ground, at the graves of Saints.

Down the road a bit is the cemetery of the Franciscan Sisters who have spent their lives in the service of the unfortunate leper. Here is buried the first superior of these gallant women, Mother Marianne. When she first came to Molokai she promised that no sister volunteer for this work among the lepers would ever contract the disease and die from its effect. For over three quarters of a century that promise has been kept.

Deadline

To meet the deadline of the February issue of the *Journal*, this writer
(Continued on page 26.)



Mary's Shrine of Carfin (above), unfamiliar to many Americans, is located near Glasgow. This shrine, the Lourdes of Scotland, does not have the vast pilgrimages found at the original Lourdes (right).



Surrounded by the towering French Alps, near Grenoble, is the shrine-basilica erected to honor Mary, the Lady of

LaSalette. Mary's actual appearance to the two peasant children, in 1846, occurred in small ravine before basilica.



The church of Loretto, Italy, contains a rectangular edifice (above), adorned with sculpture and statues. This edifice is a shell protecting the Santa Casa (left). Statue above altar is one on our cover.

Marian Shrines

Many Catholics, among whom will be numerous members of the Holy Name Society, are planning to visit Europe during the next few months. One major reason for planning such a trip in 1954 is, of course, the golden opportunity of the Marian Year offered for visiting and praying at famous shrines dedicated to Mary. People of all nations rejoice in the designation by His Holiness Pope Pius, that from November 8, 1953, until the same date this year, the Catholic world would commemorate the centenary anniversary of the definition of the dogma of Mary's Immaculate Conception.

Hundreds of thousands of men and women visit shrines erected in honor of Mary, some of them known everywhere, others less famous.

The various apparitions of Mary are not and never will be necessarily defined articles of faith. But warm devotion ever draws the faithful to Mary's shrines, where all have the opportunity to show in a special way love for the Blessed Virgin.



St. Mary Major, basilica in which Pope Pius XII solemnly opened the Marian Year, is on site said to have been designated by Mary in 364.



FATHER PATRICK MARTIN

The Junior Holy Name Society

February 10, 1954

DEAR GANG:

Almighty God said in the garden of Eden "It is not good for man to be alone." Difficulties must be faced, problems answered. Many times we can do this by ourselves. Many times we can't. Self-sufficiency is good but at times it can become foolish.

All of us can look back on our own lives and find times that we needed a friend, some one to confide in. We wondered how and where we could find such a person, one who would listen to our tale of woe and give us advice on how to handle the problem before us. If we were lucky we found such a person and half the load was immediately lifted from our shoulders.

On the other hand we find some people who because of bashfulness or just stubborn pride refuse to seek the help of those who are at hand for just that purpose. Your parents, your relatives, your friends are ever willing to be of help.

It is unfortunate that at times we allow bashfulness to keep us from getting the help and assistance we need. Remember that there is nothing new under the sun. The problem you are facing now has been faced and solved by others centuries ago. Your parents, your friends have faced the same difficulties, the same temptations you face now. Why not benefit by their experience and counsel? They'll understand, more even than you suspect.

As for foolish pride and conceit that makes us think we can handle anything. "I don't need the help of any one." "I'm the master of my fate." "I'm the captain of my soul." To such a boy, all I can say is, I hope he wakes up before it's too late. No one can go through life alone. We all need some one at one time or another. To refuse to face this necessity and to accept it is the very height of foolishness.

If you are drowning and some one throws you a life preserver, grab it. You may be a good swimmer but even the best at times need help. For a drowning man to refuse a life-saver is suicide.

One of the best friends and one of the most sympathetic that you have is your parish priest. He was called by Christ and ordained by God for just that purpose. He is in your parish for you to be of help and assistance to you. He is not there for his own benefit but for you. Why not use him?

Certainly there is no reason for being bashful with him. He knows the problems and temptations you are facing. Remember that once he was a teenager too. Since he has been ordained he has been counseling other teenagers, other boys and girls with problems the same as yours. Again, there is nothing new under the sun. Boys are the same now as they were in the days of Cain and Abel. There is no 1954 model that is constituted any differently from an 1854 model. You all have the same constitution, the same emotions, the same passions. You all have the same difficulties.

If you are bothered by some temptation, some problem go and see your parish priest or one of the priests at school. Tell him what is bothering you and then the two of you together can work out a solution. Many times you have been fighting some difficulty alone and getting no where. You feel lost. You'll be surprised the feeling of relief you'll get when you talk it over with one of the priests. Any burden is lighter when it is shared with some one else.

Don't wait till the last minute before you seek advice. Go at the very beginning and much of the heartache will be avoided. Why stubbornly insist on fighting alone an opponent you can't possibly beat. Get some one in the ring with you. At least get some one in your corner rooting for you. And don't wait till you're down for the count of nine.

Your priest friend, I am sure, will recommend more frequent use of the sacraments and therefore each month I try to urge you all to receive together at the 8 o'clock Mass on the second Sunday of the month. Let's see how many recognize Christ as their friend this month.

Sincerely,

FATHER MARTIN

Finding Programs For Holy Name Meetings

Louis C. Fink

They don't come "naturally," without planning. You must work to compose a series of good meetings.

IT'S A PROBLEM that is always with us. Whether you have the specific job of program chairman; whether you're president of your Society; or whether you're just a member in the ranks who gets a trifle bored with some of the Holy Name programs—the problem of entertaining and instructing your members is before you.

After a few years of holding monthly meetings, your source of program material begins to dry up. You think you've exhausted all the interesting and talented people in your community; you know you have used up all the ideas you had. And the programs seem somehow to have been so much more interesting five years ago.

Maybe what you need is a fresh look. Here are some ideas, not on program planning—but on the places to look for programs. Quite often all you need is a little imagination, that fresh approach, a willingness to break with tradition. Of course, your president will have to lend his support if your program is a little out of the ordinary.

Let's get down to cases. May I suggest as a first step that you (assuming for the moment that you are program chairman) keep an eye on the newspapers. Who speaks at other club meetings? Who speaks at Holy Name Society meetings within a radius of a hundred miles or so? Distance lends enchantment, usually, and you can get some wonderful speakers by importing them from a distance.

Also in the papers, watch out for men who have distinguished themselves in some line of endeavor. Here's where

your imagination comes into play. Let's say you read that Mr. Parks—a member of your parish—has been named vice-president of the Consolidated Air Conditioning Corporation. Wouldn't it be a good bet that he could deliver a good talk on some subject like the "trends in air conditioning of churches"?

Suppose you learn from the press that Mr. Winters is a vice-president of the local bank, and you happen to know he's a good Catholic. Why couldn't Mr. Winters be invited to speak on "Ethics in Business" or "The Encyclicals of the Pope on Capital and Labor"?

Now, some of these men might say at first that they weren't experts on such subjects. But they could do a little research and study, right close to their own specialties. If you gave them plenty of notice, they could prepare something worth-while. And if in the process they learned something for themselves, it's safe to say your Holy Name men would learn a lot.

While you're watching the papers and looking for leads, consider another expedient to fill the gap. Take the practically inexhaustible subject of the externals of the Church. Almost any one of your members could look up a subject like the use of the Missal during Mass and contribute a talk on the subject. Maybe he could venture into some newer field like the Dialogue Mass, and talk about that. It would be educational, it might have a real spiritual value—if, say, some of your members as a consequence of the talk decided to use a Missal instead of staring into space.

If you have a musician in the group,

flatter him by asking him to discourse on Gregorian music. You could even expand one of these programs into a forum, with questions from the floor. Prime the speaker in advance to be ready for such "set" questions as "Why does the Church prefer only strings and the organ?"; or "Why are Catholic choirs supposed to be made up of men and boys, and NOT women?" Think of the fun you could have discussing that one! Another worth-while discussion might lead to understanding the difference between a "good" hymn and a "bad" hymn.

FROM SUCH A BEGINNING, it would not be too hard to veer off into the realm of liturgy. If you have no laymen who know anything of the history of the Mass and its evolution into its present form from its start in the catacombs, why not ask a layman who does *not* know anything about the subject? This is not so foolish as at first it seems. He can easily find out and give you a very fine program. How? By asking your pastor, for one. By consulting your public library or your parochial school library, for another.

There are a thousand subjects in your own parish that could stand the light of that sort of research. How about the nuns who teach in your school? Do your members know the spirit, the history and rules of their order? Have you ever discussed the history of your own parish, when it was organized and by whom? Could you stand a program devoted to the use of sacramentals, the Sacraments,

or church architecture, or the relative growth of Catholicism and Protestantism in your town?

You see, my idea is to take subjects that look commonplace and then dig beneath the surface for something interesting. Occasionally, the meeting program of a Holy Name Society ought to be purely spiritual and uplifting. At least once a year, certainly, your pastor could deliver a talk. Visiting priests from near-by parishes might be asked to discourse on such subjects as marriage, conversions, the Legion of Decency—pulling no punches in their presentation to an all-male audience.

Laymen can give spiritual talks, too. I was amazed last Sunday to hear a Marine Corps Major in our Society get up and speak about the Legion of Mary. The officer was not only sold on the merits of the Legion of Mary; he spoke so sincerely and forcefully that every man present became an auxiliary member of that inspiring organization. And you could hear the customary pin drop while the Major spoke!

But your Holy Name programs do not always have to be speeches presented by individuals. There are groups. One of the most entertaining ways to use a group is to form a debate. Have one man on each team; or three or four on each side; it makes little difference. Let them debate subjects which any Catholic can get excited about.

"Are Catholics losing ground in this town?" "Is the Church too strict about mixed marriages?" "Young men should be encouraged to marry as early as possible." And so on with the topics. Ask the debaters to allow a little time for questions from the floor, and see if the fur won't fly. And as it does, your members will be *thinking*. When the battle clears, your spiritual director might be ready with a few sound words of cold reason on the subject.

Many Catholic high schools and colleges have debate teams which are anxious to stage a debate for you, your members sitting as judges to pick the winner. You might even offer a small prize. Just be careful that the debaters are not too immature, so that they orate

in school-boy fashion and maybe bore your members. A good school debate on an interesting subject can give you a wonderful program.

The panel idea is another approach. You pick a subject and then line up four or five men—more or less experts—to sit on the stage and talk briefly. Questions then come from the floor, and in order to make sure this program goes over, you have some members primed with brain-tickling questions. You'll probably have trouble bringing the thing to a close. But be sure to set a time limit and stick to it! If the men leave wishing you had allowed more time, you can write down "successful program" in your note book. Run overtime, and you have failed.

If you have a Toastmasters Club in your area, ask it to provide a set of proposed speakers. They'll love the chance at speaking, though all will not be equally acceptable for your purposes. Don't forget your young peoples' organization in the church; maybe they have something to contribute.

When you have exhausted your ideas about speakers, start in on singers and musicians. I wouldn't recommend too many musical programs, but an occasional one would be a treat. First, look for a few talented soloists. Next, search for a competent group. Can you imagine the thrill of surprise that would be engendered if your choir was asked to sing a selection of popular and religious songs at a Holy Name meeting? They'd be so flattered that they'd rehearse for weeks, and you'd have an outstanding evening of music.

ALMOST any talent can be exploited. Most of the time, the talent should have some religious significance, but occasionally you could spare a program composed chiefly of pure entertainment. Magicians? Hobbyists? Tap dancers? I don't mean to turn Holy Name meetings into amateur nights, but a little variety will go a long way. Not everybody likes the same thing, and change of pace is the answer. Of course, you will check on your "talent" first and make sure that it is reasonably compe-

tent. There is no excuse for boring the membership and maybe keeping them at home next month.

Once a year, at least, there ought to be Ladies Night. The wives and mothers and sweethearts are invited. An Advertising Club I belong to recently went all-out on a Ladies Night. The ladies took over: prepared the entertainment, arranged the refreshments, and handled the whole program. All the male members did was pay the bills—and that's a situation which appeals to any group of women. And you can be sure that if Mr. Jones' wife is on the Committee for that one meeting, Mr. Jones will be there, even if he never gets to another meeting all year.

I have been a Holy Name member for twenty-five years in three different parishes, with a couple of visits to strange cities in Army days, and one fact strikes me forcibly: I have yet to hear a speaker fully explain the aims and accomplishments of the Holy Name Society! Father Graham can't get to all our towns obviously, but why can't we get a local substitute? If you think the members don't need to be reminded of our purposes, take an hour off some day and ask them how many Holy Name men there are in the world. Ask individuals why we receive Holy Communion "in a body" instead of singly. Ask them whether or not any indulgences are attached to membership.

If you can't find some one to speak on *that* subject, pick a man and tell him to write National Headquarters for background material in the "Officers Handbook," the "Directors Handbook" and the other sources of Holy Name information. I'll bet you the price of ten breakfasts that the *Holy Name Journal* will give him plenty of material for a good 20-minute speech.

Sure, 20 minutes is plenty. Add a few questions at the end and an introduction at the beginning, and you'll have all the men want to hear. What's needed most is not time, but imagination. Imagination in speeches, as in programming and in discovering men and subjects—that's what counts to put pep into your meetings for all the months ahead.

the current scene

frank j. ford

Monsignor Matthew Smith, editor of the *Denver Register*, is firmly convinced that the evils of the world can never be resolved by resort to force. "I have little faith," says he, "in the power of arms to solve modern problems. I think that, if the United States and Russia come into armored conflict, the United States will eventually win, largely because I do not think the satellites of Russia will stick with her. I fear such a war, however, more in its aftermath than in its fighting. What will we do with Russia if we do win? The vast land will lie helpless. It will need to be fed and reconstructed.

"Having seen many wars, I have come to the conclusion that they all create almost as much evil as they correct, and that the only salvation of civilization lies in the slow but effective spread of religion. Our own times ought to know that nations can win battles but they rarely win wars or peace by force of arms. Conditions are nearly always just as bad in the end as in the beginning, though the trouble may manifest itself in other forms.

"The only solution," declares Msgr. Smith, "is a resurgence of religion. It will be a lengthy fight, but a successful one. The only way for us to win peace is for every individual to pray constantly for it and to do his best to promote it. He cannot promote peace, however, without working for the worship of God and the dissemination of divine revelation. Nobody can have a part in the victory except through prayer and personal morality. The chief idea is to understand that it is God who made and who rules the world; and that He will listen to those who adore and love Him."

Listen, Heroes!

It is the view of columnist Sydney J. Harris that wives are never fooled by their husband's heroics. "Women, being realists by nature," observes Harris, "are less fooled by a man's heroics—even if they are true—than other men are. A woman may be attracted to a man because of his prowess in the world, but if she continues to live with him as a wife, it is the more prosaic qualities of his character that she comes to admire, love and depend upon.

"No woman wants a man who is weak—but the kind of strength she requires has nothing to do with heroics or physical exploits. She needs moral strength and the kind of humor and courage and calm acceptance that truly separate the men from the boys, in a deep emotional sense. It seems to me, also, that a woman wants a man who is strong enough to admit his weaknesses. This is something the professional hero can never do; he is forced to preserve, at all costs, the image of himself plunging into battle on a white steed. Nothing is less manly, and more boyish, than the grim resolve to appear manly at all times. In some ways, at some times, every man is uncertain, perplexed, frail and fallible. To be grown up is to know this and to make no effort to conceal it from those who are close to us.

"Some men make the common mistake of assuming that a woman loves a man for what he does. If this were true, then the wealthiest, the most famous and the most talented men would have the happiest marriages—which we know is not at all the case. A man who tries to appear heroic, privately as well as publicly, is diminishing rather than add-

ing to a woman's love; for it is the small weaknesses in a man that make a woman feel needed and nurselike, and when she is robbed of this function, her love congeals into a cold respect at best."

The Forgotten Word

Gerald Bernard of Arcadia, Mich., wants "obey" put back into child training. "Russia," he notes acridly, "could not have done a better job at undermining our nation than the majority of present-day psychologists who have taken the word 'obey' out of our parental vocabulary. We now have a nation of destructive, arrogant, perverse, insolent, unruly, rebellious young blackguards who do as they please because they have never been taught to obey.

"Mothers read all kinds of articles, from all kinds of 'child guidance experts,' telling them not to repress their little darlings, and one institution teaches parents that the first year of training doesn't count at all. What kind of idiocy is this? The very opposite is true. If parents would show the children from the day of birth that the parents have just a little more sense than the children, and teach them obedience, the children would automatically obey when they became older.

"Could there be any better source of knowledge than the Bible on child training? The Commandments teach 'Honor thy father and thy mother.' And Proverbs 22, verse 6, says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.'

"What this country needs today," insists Mr. Bernard, "is fewer psychologists and more parents who will assume

full responsibility for rearing their children in the love and fear of God, and a wholesome respect for their fellow human beings."

Dim View On TV

About this time every year the network brass proclaims that television will be bigger and better than ever. But Larry Wolters, TV critic who has gone slightly astigmatic following the capers of television cutups, is not too elated over the prospects immediately ahead. "I have gazed into my crystal ball," says Larry, "and it looks cloudy. As near as I can make out, the millenium will not arrive for TV in 1954. Amid the promises of more restrained commercials, I expect that we still will get a lot of huckstering. The telecasts of the Christmas parades, which have had to be moved up a few days each year until it arrived on Thanksgiving day in 1953, may show up about the Fourth of July in 1954.

"Those two dancing cigaret girls probably will have their packages moved upward about three inches in response to Dior's demands for a higher hemline.

"Then, as to trends," remarks Larry, "there's an unconfirmed report that George Jessel is thinking of giving the telephone a rest and letting Don Ameche, generally regarded as its inventor, a chance to call *his* mother. And the season ahead likely will be marked by historians as the end of the chlorophyll era and the launching of the anti-enzyme crusade in full force. Of course, if the doctors can leave their 'mildness' and 'throat irritation' researches for a brief spell they may come up with some more miracle products for TV. I've even heard one rumor of a development that takes the taste of chlorophyll out of your mouth and restores your normal breath.

"I earnestly hope this year is the one that Nancy catches Mr. Peepers, that Miss Brooks reels in Mr. Boynton, and that Martha Raye gets the hook in some man. And, because the Christmas spirit is still heavy upon me, I am going to wish success to Helen Trent, who has many a romance but never a husband.

That girl is growing no younger from year to year. And," winds up Wolters, "this may be the year that an announcer will be dismissed for not looking convincing while guzzling a glass of beer—but it won't be Harry Creighton. There's a boy who has every appearance of being the happiest man in the suds league. Not even his sponsors could register such enjoyment of the amber draught."

The Modest Plumbers

An irate Chicago builder, irked by the demands of the plumbers' union, ex-

Courage

Courage is a gallant thing

And it can soar

Beyond the chain, the hurt, the pain,

The close barred door.

Man cannot see what lies ahead,

But he can know;

And knowing rest, since all is best,

God wills it so.

Courage is a gallant thing,

It lifts the soul

And gives it strength, until at length—

The fought for goal.

—LALIA MITCHELL THORNTON

presses his disapproval in an open letter to all the daily papers. "The New Year's greetings from the plumbers' union are slightly more than fantastic," says he. "They feature fringe benefits, stepped up welfare funds, vastly increased wages, three weeks' vacation with pay, and numerous other 'modest' concessions. I would like to suggest that they revise their demands to include coffee time four times daily, steam heated wrenches, dustproof overalls with heavy padded seats, lightweight pipe, economic discussion periods, time out for haircuts, durable, upholstered rocking chairs for hourly rest periods, cab fare to and from work, a dollar-a-day allowance for a brace of eye-openers before reporting for work, and, ah, yes—two weeks to compute their income taxes."

Contrast in Treatment

Writing from Rome, George Weller, foreign correspondent for the Chicago *Daily News*, tells of the wide disparity in treatment of two anti-Nazi priests who split on the Red issue. "One," says Weller, "has been locked away without trial in a Czech jail. The other has been given the Stalin peace prize, the Soviet Union's highest award for foreigners.

"The imprisoned one is 65-year-old Archbishop Beran of Prague, whom the Nazis threw into Dachau. The other priest—unfrocked by the Vatican before Moscow honored him—is 35-year-old Andrea Gaggero, a rambling speaker for Communist causes though not a member of the Communist party. He was held in Mauthausen by the Nazis.

"Beran—a small, sunny man—was famous at Dauchau for his smile, and fellow prisoners recall how he used to steal up beside the thinnest and hungriest of them, drop a piece of bread by their plates, and hurry away, throwing a mischievous grin over his shoulder. The Czech Communists have never dared try Beran, because they know he would make a dangerous witness on the stand. Once, before the secret police took him away, he broke through their circle around the Cathedral, and told a crowd of worshippers: '*I say here and now, before God and before the nation, that I shall never sign any agreement that hurts the rights of the Church. Nothing, nobody can intimidate me.*'"

"Already," says Weller, "he has spent more years as a prisoner of the Communists than of the Nazis.

"But Gaggero, though living in Catholic Italy, is preaching freely his special doctrines. The tall, thin expriest with pinched features stands before Communist gatherings in movie halls and meeting houses, talking 'peace.' Though he has been divested of priestly powers, he manages to keep up personal friendships with other priests of his order. They consider him a misguided idealist and a political dreamer. While not attacking the Vatican, he maintains that he has a right to attend the Communist-organized peace congress in Warsaw."

Action on the Parish Front

A Monthly Series on Holy Name Organization

by Fred A. Muth

THE future of any organization is dependent upon the care that is exercised in bringing into the organization the younger generation so that it might grow and develop with the group. The only exception to this practical theory would be an organization established solely for "old age" groups. The Holy Name Society, vital and virile as it must be, certainly is no exception to the above mentioned fact. The future of our great Confraternity depends upon a steady flow of young men enrolling in the Society so as to continue to give new life blood to its living organism. Our leaders today are our young men and boys of yesterday. So shall our leaders of tomorrow be our young men and boys of today.

Therefore, a healthy and active parish Holy Name Society must constantly plan and promote for tomorrow by being concerned with keeping the life blood of the organization flowing by means of new and young blood. We mention these important facts at this time because the recommended program for the March Communion Sunday affords us an opportunity to do something concrete in this regard.

March Program

One of the best means to interest young people in the organizational activities of their elders is to invite them occasionally to participate. An opportunity for such participation is presented to every Holy Name Society in a Father and Son program. These sons of today will be the men of tomorrow—they will be our membership of tomorrow. It is safe to say that as we build today so shall we stand tomorrow.

For this reason, March, the month dedicated to the patronal feast of fathers, St. Joseph, is designated as Fathers and Sons month in the Holy Name Society.

Our March Project

Our Fathers and Sons program calls for a Corporate Communion Mass for all men and boys of the parish on the second Sunday of March. A project of this kind requires an all-out effort to have every man and boy of the parish in line with the Society at Mass and Holy Communion. Both fathers and sons also should be invited to the breakfast or evening meeting of the Society in March. Every possible promotional scheme should be utilized to produce the largest turnout of men and boys in the history of the parish.

Promotional Suggestions

The following promotional suggestions will prove helpful in working out successful fathers and sons programs:

1. Arrange with your pastor for a special pulpit announcement at every Mass on the two Sundays preceding the date of the affair. It is wise to offer a suggested announcement to the pastors so as not to burden them with the responsibility of drawing it up. Such announcement could read as follows: "Next Sunday is the Communion Sunday for the Holy Name Society at the 7:30 Mass. The members are requested to assemble in the school hall at 7:15 a.m. and march in procession into the church. The officers of the Society have planned a special Fathers and Sons program.

All men and boys of the parish are invited to participate. A breakfast meeting with an interesting program will follow the Communion Mass."

2. The secretary of the Society should prepare a special printed announcement of this Father and Son Communion Day and see to it that a copy is mailed to every man and boy in the parish. The details of the program should be included in this notice and the entire announcement drawn up in an attractive manner.
3. In those places where a parish bulletin is distributed each Sunday the secretary should arrange with the pastor for the insertion of a special announcement for at least two Sundays in advance of the event. In this case also all program details should be included.
4. A special program of this kind can also be promoted by utilizing the plan of distributing flyers to all parishioners as they leave Mass on the Sunday preceding Holy Name Sunday.
5. It is also suggested that arrangements be made with the school sisters to have every boy in the parochial school take home a note of invitation to their dads on the Friday preceding Holy Name Sunday.
6. Special invitations to the boys and young men can be extended through the various youth organizations operating in the parish. Such an arrangement can be made

with the spiritual director in charge of these various youth groups.

7. An event of this nature can also be promoted by preparing special posters to be placed in the church vestibule or school hall for at least a month prior to the affair.

Communion Intention

The Communion Intention for the month is quite obvious. Everyone needs the spiritual help of his fellowmen. All fathers are asked, therefore, to remember their sons in their prayers at Holy Communion and all sons are requested to do likewise for their fathers. The Communion Intention, therefore, is "My Dad" or "My Son," as the case may be.

March Meeting Ideas

1. Invite all fathers and sons to attend the breakfast or evening meeting of the Society in March.
2. Draw up a definite time schedule for your meeting. Start your meeting on time and end it on time. A meeting and a program can be ruined by dragging it out. This is particularly true where young people are involved.
3. Be sure to conduct a business meeting as usual. Most Holy Name men are interested in knowing what the Society stands for, what it is doing, and how it is doing it. Strange as it may seem, even the sons will be as interested in this part of the program as the men.
4. In securing a capable speaker for the meeting be sure to secure one that is equipped to present a message of interest to fathers and sons alike.
5. A short entertainment feature geared primarily for the sons should be included in the meeting program.
6. It is a wise suggestion to distribute a few novel "attendance prizes" at an occasion of this kind. Such a distribution can be made, for ex-

ample, on the basis of the father with the largest number of sons present, or to the oldest father present, and to the youngest father present.

7. May we recommend that your membership committee be alerted on this occasion since it will afford them an opportunity to make contacts with men and boys who may be in attendance for the first time. These men and boys should be signed up for regular membership in the Society.

Holy Thursday Vigil

We should like also in this article to discuss a fruitful Holy Name project, one which is a rapidly spreading activity in all Holy Name Societies in the country. It is known as the Holy Thursday Vigil. The Holy Name men take over hourly adoration periods throughout the

night from Holy Thursday evening to Good Friday morning. Since Holy Thursday this year occurs in the immediate week after Holy Name Sunday in April, it is wise to make all arrangements at the March meeting. A suggested outline of procedure is hereby presented:

1. At your March meeting ask your Holy Name men to choose an hour of adoration sometime during the night and to indicate their choice on a small card provided for that purpose.
2. Instruct those who make no choice to mark their card "any hour."
3. Appoint a prayer leader for each hour.
4. Separate the cards according to the hours chosen, allotting those marked "any hour" to the hours least chosen.
5. With the assistance of your spiritual director prepare a program of prayers and hymns to be used at each hour of adoration.
6. Ask each prayer leader to contact the men assigned to his hour a few days prior to Holy Thursday. Notices reminding the men of their hour of adoration can also be sent out.
7. The usual Holy Thursday Vigil starts at 9:00 p.m. on Thursday and carries on until 7:00 a.m. on Good Friday.

May we encourage all Holy Name Societies to promote this special activity in honor of their Eucharistic King.

April Preview

The month of April is designated as Spiritual Directors month on our Holy Name calendar of activities. Detailed plans for the successful promotion of such a program will be presented in these columns in next month's issue of the Journal. The Communion Intention for the month will be "Our Spiritual Director."

News and Views

(Continued from page 17.)

must close his column directly. I'll add that on the morning of January 25 a reception committee met me at 8:30 at the airport in Maui. After receiving the traditional lei from the niece of the president of the Maui Holy Name Society, I was greeted by the spiritual director of the Society and the dean of the area, Father Leo. The lei was placed on the altar of the Blessed Mother in St. Anthony's Church. Then the director, with the officers, drove me to the Haleakala Crater, 9,800 feet above sea level, where the temperature was 38 degrees, while in the city of Wailuku we had been sweltering. Our visit to Maui closes tomorrow, with deep regrets that the visit has been so short. In every Island, by the directors, officers, and men we have been received in true Hawaiian Fashion. Since we cannot coin a word more expressive, I say "Aloha."

Blessed John of Vercelli

by Paul C. Perrotta, O. P.

CHAPTER XII — PATRIARCH

IN THE MIDST of their important negotiations to avert war between France and Castile, the Franciscan and the Dominican Generals received a distinct proof of the Pope's high regard for them. In March of 1278, the Franciscan General was named Cardinal, while on May 15 the General of the Dominicans was appointed Patriarch of the See of Jerusalem. This was an important post, for it carried with it the ecclesiastical, military, and civil government of the crusaders in the Orient. In announcing to the French King the appointment of John to Christianity's initial diocese, the Pope called him a man of great heart, of broad vision, illustrious for virtues and a leader of vast experience into whose hands divine providence newly and with greater responsibility than before entrusted the government of the Holy Land. This post had been held, up to his recent death, by Thomas Di Lentino, the Dominican prior who had given the habit to Saint Thomas Aquinas in 1243.

The bull appointing John to the office reads:

Nicholas, bishop, servant of the servants of God, to our dear son, Father John, patriarch-elect of Jerusalem, master general of the Order of Preachers, health and apostolic benediction.

The care of all the churches, the apostolic office entrusted to us despite our incapacity, requires above all that we be solicitous to provide worthy pastors whenever there is need. In order to perform with greater care this duty of Ours to the holy church of Jerusalem, we are constrained to consider its most special circumstances and our own great special predilection for the Holy Land, whose spiritual welfare devolves principally upon the supreme shepherd of the Church, which We always nourish and to which We are ever increasingly obliged to dedicate Our zeal.

That church was in a special manner sanctified by the presence of the Redeemer. He lavished in those places the abundance of heavenly gifts, wherefore from the good state of that church We have reason to hope for a greater well being and reviving in all of the Holy Land. Hence, the church of Jerusalem needs a shepherd whose vigilance breathes forth an odor of sanctity and whose words resound with sound doctrine, so that his example may edify and his words may mold people unto the practice of virtue, whose record of past achievements suggests new endeavors and whose present conduct merits the praise of all. The church of Jerusalem having been deprived of its shepherd through the death of the patriarch Thomas of saintly memory, Our beloved sons, the prior and the chapter of the church of the Holy Sepulchre of Our Savior, have asked as patriarch of Jerusalem, Our venerable brother Aiglero, of the Order of Saint Augustine, archbishop of Naples, and for this purpose have informed Us of their resolution through special nuncios with a plea that We grant their request. Having examined the petition, for various reasons of superior urgency, We are unable in the present circumstances to accede to their desires. Upon thinking very seriously in what way We might promptly provide for the church of Jerusalem, for it should not be exposed to dangers by a protracted widowhood, after diligent and mature reflection, for the purpose of sending there a person well qualified to discharge the duties connected with that office, Our mind fixed itself on you, master general of the Order of Preachers, in whose doctrine, praiseworthy life, mildness of manner, purity of habits, depth of wisdom, maturity of judgment and proven virtue afford Us the hope of finding combined all the quality which We have said were necessary for the shepherd of that church to possess. For which reason, to provide in salutary manner not only for the flock of the Savior in the church of Jerusalem, but also for the entire Holy Land, for whose welfare We hope that you will be able, with God's help, to spend yourself with your accustomed zeal and prudence, and thus accumulate more merit before the divine tribunal, We, with the advice of Our brothers, the cardinals, and in the fulness of our apostolic authority, name you patriarch and shepherd of the church of Jerusalem, in the Name of Him who grants the necessary graces and meritorious guidance, with the confidence that

through the laudable ministry of your collaboration the church of Jerusalem and the Holy Land will be kept safe from every harm and will ever continue to prosper both spiritually and materially. . .

Given at Rome, in Saint Peter's, May 15, 1278, in the first year of Our pontificate.

The Pope had not exaggerated the importance of the post. The muddled state of Europe and the rising impertinence of the powerful Saracens loomed as a new menace to Christianity. A strong, wise man, enjoying the esteem of Catholic princes, was needed. John was just that man.

HOW DID John react to the appointment? Those who knew the interior John were not surprised at what he did; those who only saw the exterior, skillful administrator, were surprised.

When John received word of his appointment, his decision was prompt. He refused it. To make sure that his own spontaneous desire was sound and in harmony with his conscience, he prayed earnestly for divine direction. The candid meditations confirmed his first impulse. His genuine humility made him shy away from an office so exalted, and his sincerity made him feel that he was incapable of living up to the expectations of the high office. In fact the thought occurred to him of taking advantage of the appointment by stepping down from the post of General. In the various papal letters that accompanied the bull of appointment, the Pope had used the style: "To Father John, erstwhile master general, patriarch-elect of Jerusalem." He saw in that phrase, "erstwhile master general," a release from his care as head of the Dominicans

and proceeded to act accordingly. He announced to the Order that he was no longer its General and that in the next chapter it should proceed to elect a new General. To give a practical proof of his position, he had his own personal seal as Master General broken. He genuinely desired to retire to a cloister to spend his last days in pious and restful meditation. His curia remonstrated, insisting that he was still General, but he kept insisting that he was not. This created a muddled situation in the Order, most of the brethren feeling that he still was in office while others agreed that the phrase used by the Pope had absolved him from office.

Dominican historians generally attribute John's refusal to accept the episcopacy alone to his deep spirit of humility. There are likely other reasons on top of this fundamental one. As a practical-minded man, he knew that he, nearly eighty years of age, could not cope with the complicated international situation of which Jerusalem was the focal point. Christianity was divided, the Turks were powerful, while the climate of the Levant had killed more Europeans than had even the Saracen sword. Furthermore, he wanted to give a lasting lesson to his brethren on true and primitive Dominicanism. Too many had become bishops; too many were desirous of the honor. He felt as Dominic had felt, as Thomas Aquinas had felt, that the episcopacy and a religious profession normally cannot mix. They, with Raymond of Pennafort, John the Teuton and many others of the Order's great, had steadfastly refused to become bishops, while Albert, forced to the see of Ratisbon, had resigned it as soon as he could. John had never before refused any task assigned him by a Pope, and there had been many assignments, taxing and difficult. For his own soul's peace and for the good of the spirit of the Order, he felt constrained to write to the Pope, refusing the dignity and begging the Holy Father to appoint someone else to Jerusalem.

The negotiations in the meantime continued. Cardinal Gerard of Parma was named to head the conference in

Toulouse. The King of Castile objected to Toulouse as territory of his rival and therefore unnatural, whereupon to please him the conference was translated to Bordeaux, then not under the jurisdiction of the French King, but of the English. At this point, the Franciscan General, now Cardinal, fell ill and asked permission to return to Italy; hence John was left alone with Cardinal Gerard to conduct the negotiations. He was rather glad, for now he could assume a more modest mode of living and stay in his own convent.

However, these days proved to be the most vexatious period of his whole life. He knew that nothing could come of the negotiations, yet they held him for two years in futile diplomacy with men who wanted no reconciliation and with affairs that precluded his full attention to the business of the Order. His position in the Order continued mystifying. A letter from the Pope in answer to his letter of refusal now added to the confusion.

Nicholas, servant of the servants of God, to our beloved son, John, patriarch-elect of Jerusalem and former master general of the Order of Preachers, health and apostolic benediction.

We have received the letter in which you speak of refusing the patriarchal see of Jerusalem. You excused yourself for the delay in sending us the relinquishing of the rights which you have from this See through Our election of your person and you exposed the motives of your refusal. The statement stunned us. With good reason, We marvel greatly that a religious, accustomed to live under the yoke of obedience and of regular discipline and one by whose example these things must be taught to others, have delayed thus far to submit to the voice of God made known by him who is His vicar on earth. How can you exact obedience from your subjects if you yourself refuse to obey him who has the right to command you? Indeed, We have greatly marvelled that you, after having undertaken so many difficult posts without ever refusing while you occupied a position quite humble in the hierarchy, should now decline to assume a rank more elevated and wherein through greater labors you can acquire a greater merit. Indeed, it surprises Us that a man so prudent and wise as you should cause the church of Jerusalem so much harm by its being left uncertain as to its shepherd by your turning your back on the office. Finally, without wanting to expose here all the reasons of our wonderment, We marvel that by your hesitancy you allowed your Order of Preachers to be placed in an uncertainty as to the person

committed to its government. Oh how little is your present conduct in harmony with the love and sacrifices for the Holy Land, which We know to be so deep and living in you. How unworthy of your piety and zeal is your refusal to work for those places which were sanctified by the presence of the Savior? And what? Have you dared refuse to take care of that region where Christ in His mercy healed the wounds of the human race? Where He with ineffable sweetness suffered all His pains and spilled His Blood to pay the price of our redemption? Think well and reflect: can such a conduct be consistent with the great reputation which you enjoy? see whether or not it places in danger your eternal salvation; consider the scandal given to all those who are murmuring about your conduct and openly ask: "Where is your zeal?" Certainly, We are pleased to praise the humility which prompts you to judge so harshly your own competence. However, We, full of confidence in Him who gives strength to the weak, having heard the opinion of our brothers, the cardinals, reject your refusal. We will that you be known as the person chosen by Us for the see of Jerusalem in absolute manifestation of Our authority. We will that henceforth you consider yourself the patriarch-elect of Jerusalem, that you conduct yourself as such, and that, long as you may remain away from the Holy Land, you undertake, nevertheless, the government of that church and safeguard her interests.

PEREMPTORY order indeed! It was couched in words of precise command by him who had the supreme authority to command. One would think that in the face of it John could no longer lawfully or honorably decline. But he did.

He had to obey the more imperious voice from within. Long and ardently had he prayed before the Blessed Sacrament; it had made him thoroughly convinced that he should not accept the honor; wherefore having cleared his own conscience in the matter he resolutely persisted in his decision. Being a practical man, he took steps to make his decision prevail. He wrote to the new Dominican Cardinal, Latino Malabranca, who loved him so well, begging him to explain his position to the Pope. He also wrote in the same vein to Father John of Viterbo, Procurator of the Order, who enjoyed great favor with the Pope. Both these yielded to his plea and, obtaining an audience with the Pope, earnestly sought of the Pontiff that John be relieved of the see of Jerusalem. At the same time they begged him to keep John as head of the Order.

One-Author Bookshelf

(Continued from page 10.)

ideas expressed therein, there remains a richly rewarding adventure among the writings of one of the great masters of English prose.

Those who do not choose to approach the Newman bookshelf should at least know something about the author. He has made a worth-while contribution to the modern age in combatting the destructive forces that were gathering impetus during the nineteenth century. He exposed the false reasoning, the prejudices and the insincerity of those who tried to find faith and reason at war. He challenged men to think—to develop a critical mind—rather than be "broad-minded" enough to swallow the opinions that they heard repeated most frequently or that sounded most novel to them. He dealt a severe blow to what he called "The Protestant Tradition," which had for so many years been a disgrace to England. And yet, withal, he was the king of hearts to his friends and acquaintances. The handkerchief that he insisted on wearing when he was dying was a symbol of his feelings towards mankind. (It was a gift from a poor man who came to Newman's door many years previously.) He was a truly great man of the nineteenth century.

One of the most precious tributes ever offered to Newman is contained in the dedication of a short conversion story written some years after his death. The author of the story wrote under the pen-name "Viator." Here is his dedication:

"To the memory of Cardinal Newman, Scholar, Dialectician, Orator, Poet, Divine and Saint;
The man 'with the head of a Caesar,
The pen and tongue of a Cicero
And the heart and fervour of a St. Philip Neri.'"

This is the man who was a prophet in his own day but who is little known in an age that needs him very much.

shoulders an insupportable burden, acceding to your repeated pleas, and with the advice of our brothers, the cardinals, and by force of this letter, We absolve you from the government of the church of Jerusalem and We declare you free and clear of any obligation in this regard.

However, since We understand that you had read into our previously-cited letter and in others sent to you after your promotion by Our use of the words, "Erstwhile master general of the Order of Preachers," in mentioning you, a conviction that you were free of the generalate, so that in humility thereafter you have abstained from exercising that office, We want you to understand that by the use of the above-mentioned words We did not intend to release you from the office of general or in any other way absolve you from it, since that is not according to law. Wherefore, either of your own accord or constrained by Our commands, you must be resolved to comply with Our decision. For which reason, notwithstanding Our previous style of addressing you, you may and must freely exercise the office as you did before.

Given at Rome in Saint Peter's, February 4, 1279, in the second year of Our pontificate.

Thus John won his point of objection to the episcopacy but lost his claim to retire to the cloister as a simple friar. The Order rejoiced that, without any more doubt, it could have and hail him as its beloved General.

EDITOR'S NOTE: *The next to last chapter in this history of the Founder of the Holy Name will be presented next month.*

The Pope was inclined to be testy about it, but finally was won over to both points. He sent to John the following brief in which he absolved him from the care of the see of Jerusalem and at the same time enjoined him to continue as General of the Order.

Nicholas, servant of the servants of God, to our dear son, Father John, master general of the Order of Preachers, health and apostolic benediction.

Our sincere affection for your person, together with our zeal and piety for the church of Jerusalem and the Holy Land for the task of providing this church with a shepherd made us cast Our gaze on you with the hope that your presence, in recognition of your great virtues, would be for her, with God's grace, most useful in removing her miseries and in promoting her interests, and that you, placed by Us at her head, might have been able to undertake the salutary direction of affairs in the Holy Land. For that purpose, inasmuch as through your labors you had shown yourself clearly fitted for the welfare of both, your merits and your reward had grown apace. However, when you received the apostolic letters by which We destined you to this office, you alleged various reasons, you have sought to escape the load placed on you, and when We opposed these excuses, intending to persuade you to yield humbly to Our commands, you offered new ones, begging with insistent frequency and devoted fervor to be dispensed from the acceptance of the care, whose bigness you feared in your judgment to be beyond your strength. Since it is not Our intention to place on your

From The Biggest Mystery—The Greatest Faith

(Continued from page 6.)

How their hearts must have burned with regret once they recognized the fact of Christ's Resurrection, that they had not done so sooner! That, even after His numerous appearances and exhortations following the Resurrection, instead of their preoccupation with wondering when He would restore material glory to Israel, they had truly understood that His Kingdom was "not of this world." If this, the greatest drama ever lived, were pure fiction, the Apostles would assuredly have painted themselves as more heroic characters!

Yet the time would come when they would speak as angels, fulfilling another promise of the God-Man, that the Holy Spirit would come upon them and that

they would be "clothed with power from on high." Whereas before they had been completely true to their human nature, now they became as men possessed, possessed of the force of Holy Truth. How else can we explain their utter metamorphosis but that the Scriptures are true, and that the promise was fulfilled?

Our twentieth century senses can rebel all they want to when faced with the Redemption, the Eucharist, the Second Coming of Christ, as He has prophesied, "on the clouds"; when faced with Judgment, Heaven, Hell. If we would only look deeply enough, our reason should show us that as He is God, He always keeps all of His promises.

In His Holy Name We Have Trusted

V. F. Kienberger, O. P.

THE SHEPHERD-KING of Israel wrote the thirty-second Psalm which contains an exhortation to praise God and to trust in Him. David assured his people that the nation whose God is the Lord is indeed blessed, saying, "The Lord hath looked from heaven: he hath beheld all the sons of men. . . . He who hath made the hearts of everyone, understandeth their works. . . . The eyes of the Lord are on them that fear him: and on them that hope in his mercy. . . . For in him our heart shall rejoice: and in his holy name we have trusted" (Ps. 32: 13-21).

There are names in Holy Writ which bestir the heart and enliven the mind to great exaltation of spirit. The mention of Abraham, Isaac, and Jacob aroused the deep religious sense of the Jews. They revered these names for they recalled the persons who had borne them as the intrepid leaders of their people, and their own fathers in God. And yet the holiest name of all—God, was never pronounced by the Jewish nation. It was the name of great power and majesty. The Almighty had warned Israel; "Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctifies you, and brought you out of the land of Egypt, that I might be your God" (Lev. 22:33). Lest the holy people of God forget the sacredness of the Holy Name, a substitute was given for the unpronounceable word. So Israel made use of Adonai or "The Lord," because they feared to pronounce the Holy Name, Javeh.

When God renewed His promises to Moses He said to him, "I am the Lord

that appeared to Abraham, to Isaac and to Jacob by the name of God Almighty; and my name Adonai I did not show them" (Exod. 6:3). There is a second reference to the term, Adonai, in the canticle of Judith: "Let us sing a hymn to the Lord, let us sing a new hymn to our God. O Adonai, Lord, great art thou, and glorious is thy power, and no one can overcome thee" (Judith 16:16). Generally the use of the term, Adonai, or Lord, became universal in Israel. And it came to pass that the sacred name of God, Javeh, which so awed the Jewish race, was only permitted to be pronounced once a year and then by the High Priest alone.

THE OLD LAW of fear gave way to the New Dispensation of love when Shepherds and Magi found the Word made Flesh in His Manger Throne at Bethlehem. In the fulness of time shepherds and Magi sought out this audience chamber of the New Born King of the Jews in a wretched stable. Yet He was "King of kings and Lord of lords" (Apoc. 19:16). An angel of the great God of Abraham had come to His poorest children at nearby Bethlehem during their night watches over their sheep to tell them of the birth of His only Begotten Son Who was destined to become the Lamb of God. They left their own lambing huts to the care of a solitary shepherd so that all the others might see this Word Which had come to pass.

As they knelt before the rudely improvised cradle, it was only natural that one of them asked the Lady Mary,

"Dear Mother, what is the name of this Child, the desired of the Nations?" And so they returned to their night-watches singing the divine name of love which all the people would be allowed to pronounce—Jesus!

Magi came from the East led by a high star swung in the firmament, to find this New-born King of the Jews. Entering upon the Holy City corrupted by an evil King and his court, the Wise Men lost sight of the brilliant star. Unwittingly they reenkindled in the sodden heart of the unworthy king, the fires of jealousy. Heretofore ignoring the Jewish savants, he now sought out the chief priests and the Scribes of the people to ascertain where the prophetic word had declared that Christ would be born. And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet,

'And thou Bethlehem . . .

From thee shall come forth a leader
Who shall rule my people Israel' "
(St. Matt. 2:6).

As the Magi walked from the environs of Jerusalem, the great star shone again to light their way to the Cave. There they found the Child with Mary, His Mother, and falling down they adored Him. In offering their gifts they begged Joseph, the guardian of Heaven's sanctuary at Bethlehem, to tell concerning this Divine Word which had come to pass. And the lordly Joseph related how an angel of the God of Abraham had appeared to him in a dream saying, "Do not be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is begotten in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (St. Matt. 1:20-22).

And so we members of the Holy Name Society in this February month in memory of the Purification of Our Lady, take our places in back of the lowly Joseph, the poverty-stricken shepherds and humble Magi, to light a candle at the new Bethlehem, our parish church, and pledge to keep holy the name of her Divine Son, our God, Emmanuel.

SIDELINES

with Dick Stedler

JUST about a month remains before it's tournament time for the college basketball teams across the nation. Though almost anything can happen in the next few weeks because a basketball (like a football) takes funny bounces, the pattern of the tournament picture already is taking shape in the minds of unofficial observers.

Thousands of sports fans engage in the harmless hobby of speculation on the selections. And, so far as Catholic college representation is concerned, the most likely considerations are these: The Dukes of Duquesne, led by that surefire All-American Dick Ricketts, and Niagara University, runnerup to the Dukes in the Holiday Basketball Festival in the Garden during the Christmas season.

Niagara, incidentally, has turned out to be a surprise team to the many critics who overlooked them on several occasions in the weekly ratings. But the Purple Eagles, coached by John (Taps) Gallagher, are well-liked by the Madison Square Garden fans. And, unless things really go awry, Niagara should receive a bid for the NCAA tourney in the Garden for the second straight year.

The Eagles employ a fast-break attack to make up for the lack of a really tall man in their lineup. Big gun in their lineup is Larry Costello, another All-American candidate who already has surpassed the 1000-point mark in his three-year career, with Charley Hoxie, Ed Flemming, Bo Erias and Jim McConnell.

The Fordham Rams, Holy Cross, LaSalle, St. John's of Brooklyn, Notre Dame, Seton Hall, Manhattan, St. Louis, Dayton, Marquette, Santa Clara, Seattle, and Iona are other tournament possibilities.

May the best of them get invited and win!

The Case of Dick Ricketts

Latest indications are that Dick Ricketts, 6-7½ inch forward for the dynamic Dukes of Duquesne University, is a surefire selection for All-American basketball honors this year. LaSalle's Tom Gola is another certainty.

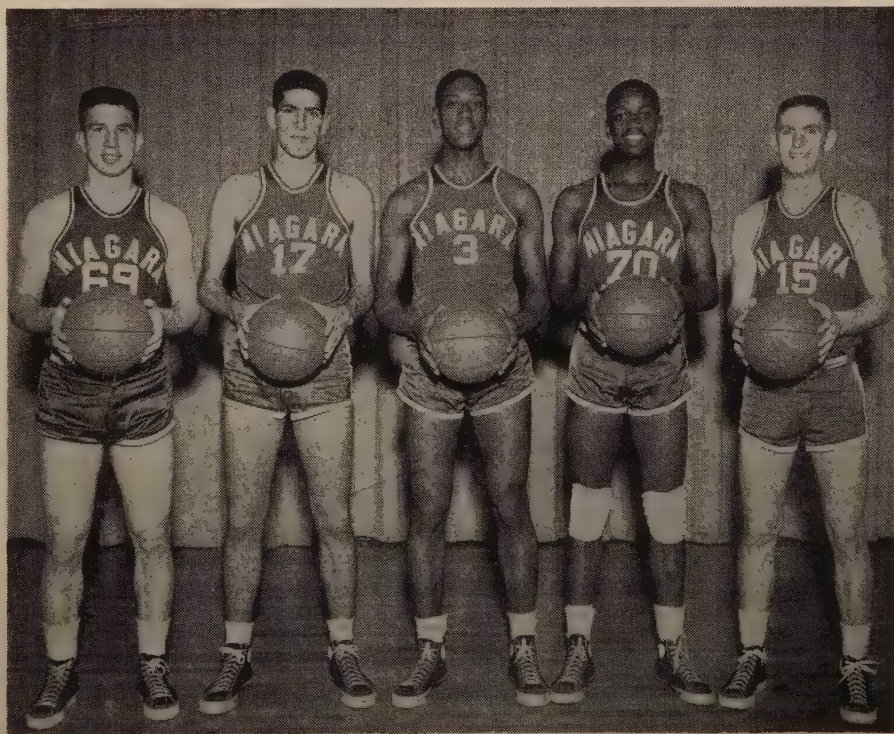
Ricketts, however, is the big gun in the Dukes' attack and a demon on defense. The Pottstown, Pennsylvania, phenom scored 337 points in 27 games for a 12.4 average in his freshman year. Last season he tallied 606 points and set a new Duquesne career scoring mark, a nifty 942 point total over a two-season

span. And, with each succeeding game, that total gets bigger and bigger.

Ricketts isn't a one-way scoring satellite. He's the top offensive and defensive player on the team. "He's one of the finest defensive men I have ever seen or coached," according to Don (Dudey) Moore.

He is a stellar rebounder with superb hands and springy legs. He is the versatile type of player who can give a good account of himself at any position. And his repertoire of scoring shots are numerous—hooks, one-hand pushups, drive-ins and set shots. He has 'em all.

Last year he averaged 19.2 points in the National Invitation Tournament and was named to the All-NIT team. In the Holiday Basketball Festival at the Gar-



THE EAGLES OF NIAGARA

Larry Costello, Bo Erias, Charley Hoxie, Ed Flemming, Jim McConnell

den this year, his 30 point performance enabled Duquesne to win the tourney against Niagara. And he also won the tourney's outstanding player award.

Duquesne, indeed, has a good case of Ricketts. And that means a bad one for all their opponents.

Sports Merry-Go-Round

Among the rookies listed on the roster of the Toronto International League baseball club is an infielder named Lou Marchegiano. If he can hit like his brother, Rocky Marciano, he will have little trouble making the grade.

Abe Saperstein, the promotional genius behind the fabulous Harlem Globetrotters and many other sports enterprises, endorses the restoration of the center jump in basketball. He says it is necessary to have an interval to let the fans absorb what they've seen. In the modern game, before you finish a cheer after your team has scored, the ball has been hurried down court and the rival team has scored and the ball is on its way back again. Maybe Abe has something there at that!

Our congratulations to Hugh Devore, former St. Bonaventure and New York University football coach, on becoming head grid coach at Dayton University. The new association indicates an up-trend in football competition for the Ohio school.

Goose Tatum, great Globetrotter clown, earns \$35,000 per annum for his capers on the court.

Walt Alston, new Brooklyn manager, isn't the only major league pilot who couldn't make the big time as a player. His predecessors in that respect include such notables as Joe McCarthy, Eddie Sawyer, Eddie Dyer, Miller Huggins and Bill Meyer. Even Chuck Dressen, whom Alston succeeds, was unimpressive in brief tenures with Cincinnati and the New York Giants.

Not many people know, however, that McCarthy could have been a major league player. The Yankees bought him from Buffalo, but he had it in his head that he wanted to be a manager. So he made some kind of deal with the Yanks

so that he wouldn't have to go up to the majors. He knew he wasn't a great second baseman, though he was adequate. What was that deal he worked? That's one of Marse Joe's biggest secrets!

Eleven players on the Detroit Lions championship NFL club are Catholics: Vince Bannonis, Thomas Dublinski, Gene Gelman, Earl Girard, Leon Hart, Bob Hoernschemeyer, Carl Karilivacz, Jim Martin, John Prchlik, Joe Schmidt and Dick Stantel.

Runner-up Cleveland Browns also had 11 Catholics on their squad: Don Colo, Ed Donaldson, Frank Gatski, Ken Coral, Lou Groza, Fran Helluin, Dante Lavelli, Walt Michaels, Chuck Noll, George Ratterman and John Sandusky.

How True! Rev. Charles W. McConnell, Diocesan Director of the CYO in Boston, observes: "Sometimes it seems that colleges pay more attention to stadiums than studiums."

A much belated commendation to the John Carroll University football team in Cleveland. The Blue Streaks enjoyed their greatest season in the school's gridiron history. They won 7 of nine games. Coach Herb Eisele was proud of the fact that it is the first Carroll squad ever to defeat Dayton and Xavier in the same season.

It's hard to believe, but it is possible for an outfielder to play through a doubleheader without a fielding chance. Lance Richbourg did it for the Cubs in 1925 against the Braves. He didn't have to lift his glove for 18 innings, except to pick it up between innings.

Tops In Trade Bait

Eddie Robinson, recently obtained by the New York Yankees in a 13-man trade with the Philadelphia Athletics, becomes the 24th first baseman in the 15 years since Lou Gehrig retired. And he also holds the dubious distinction of holding the world's record for being involved in big player deals.

To date, Robinson has figured in four trades that involved 29 players. That has happened over the 33-year-old first sacker's seven-year major league career. Here's the box score on those trades:

In December, 1948, Ed was traded by

the Cleveland Indians (with pitchers Joe Haynes and Ed Klieman) to the Washington Senators for pitcher Early Wynn and Mickey Vernon, first baseman.

In May, 1950, the Senators traded Robinson (with pitcher Ray Scarborough and second baseman Al Kozar) to the Chicago White Sox for Pitcher Bob Kuzava, second baseman Cass Michaels and outfielder Johnny Ostrowski.

In January, 1953, the White Sox exchanged Robinson (with shortstop Joe DeMaestri and outfielder Ed McGhee) to the Philadelphia A's for first baseman Ferris Fain and second baseman Bobby Wilson.

And, last month, Robinson and pitcher Harry Byrd became Yankees in exchange for first baseman-outfielder Vic Power, outfielder Bill Renna, first sacker Don Bollweg, third baseman Jim Finegan, pitcher John Gray and catcher Al Robertson—all going to Philadelphia. The A's also sent infielder Loren Babe, first baseman Tom Hamilton and outfielder Carmen Mauro to Kansas City while the Yanks will option two other players to the A's Ottawa farm to complete the deal.

Robinson, who swings a powerful bat from the lefthand side of the plate, is expected to find the short rightfield barrier in Yankee Stadium much to his liking.

That, however, remains to be seen.

Orchids To . . .

Maureen (Little Moe) Connelly, the Cathedral Girls High School graduate from San Diego, Cal., who has been named the Woman-Athlete-of-the-Year for the third straight time. Little Moe, Wimbledon and U.S. singles champion, is regarded as another Helen Wills Moody by the tennis experts.

Ben Hogan, the phenomenal golf pro, on being named the Male Athlete-of-the-Year. The 41-year-old Texas shot-maker won golf's triple crown in 1953—the U.S. and British Open championships and the Augusta Masters. He's the first golfer to win the honor since Byron Nelson was voted it twice running—in 1944 and 1945.

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by **Charles B. Quirk, O.P.**

THE STATE OF HEALTH of unionism anywhere and at any time revolves about the issues of union security, wages and hours. In the first month of 1954 the present strength and effectiveness of American trade unions and their prospects for the next twelve months hinge upon the outcome of a few major issues. Here, we shall try to outline those issues briefly and suggest possible related action on the part of labor, management and the government.

Union Security

In the simplest terms possible "union security" is the extent to which a specific union actually exercises jurisdiction over the group of workers it claims to represent. The strongest form of union security is the "closed shop" agreement in which the employer not only commits himself to a labor force entirely unionized but also pledges himself to hire only members of that union which represents his workers. This form of security, of course, has been sought by American organized labor wherever their skills and numbers made probable the attainment of this objective. Under the current legislation governing U. S. industrial relations the "closed shop" agreement is illegal.

At the other extreme of possible union security is the role of a union as "bargaining representative" of a given work force. Here, the union, by law, having won a National Labor Relations Board "representative election," has been certified by the Board as the sole collective bargaining representative of the bargaining unit. This means that although the union does not embrace all workers in the plant it nevertheless bargains with management in the name of the entire

work force. All benefits achieved in the *bargaining become the right of non-union as well as union members*. Unions regard this situation as unfair to themselves. In the jargon of labor the non-union people are accused of "taking a free ride" at the union's expense.

Other forms of union security having neither the comprehensiveness of the closed shop nor the incompleteness of the "bargaining representative" are the "union shop" and the "maintenance of membership" contracts. In the first type of agreement management recognizes the demand that all of its workers should be members of the union holding bargaining rights in its plants. However, under a "union shop" contract an employer is free to hire anybody he pleases. The "maintenance of membership" form of agreement gives more security than that of "bargaining representative" and less than either the banned "closed shop" or the "union shop." Committed to "maintenance of membership," management agrees that all workers who are members of the bargaining agent must remain members of the union for the term of the contract as a condition of their employment. It also recognizes the right of the incumbent union to continue its efforts at organizing the remainder of the plant or firm.

In 1953 approximately one out of every four American workers was a member of some one or other of the 150 national and international unions. More important than this statistical evidence of union strength, however, is the fact that unions bargain for about 90 per cent of all workers in the strategic mass production industries.

The year 1954 will find organized

labor still trying hard—but without too much success—to substantially change the Taft-Hartley provisions which threaten its security. Unfortunately, many sincere but badly-advised policy-makers still regard our basic labor legislation as fundamentally good. It is not that. And all the well-intentioned patchwork recently proposed by the President will not make things any better. The only reasonable thing to do is to write an entirely new law which, in effect, will not burn the barn down to get at the rats.

Certainly, this much is painfully evident. While vocal, and powerful, elements of Congress seek more restrictive amendments to our federal labor legislation governing union security, organized labor continues to be against all this *without themselves being for any really positive approach to the problem*. This can be a fatal weakness. The situation demands the presentation by American unionism of an intelligent series of counter proposals. These must embody *the will and the carefully stated means by which self discipline rather than frustrating governmental regulation* is the answer of free men to the problems of a free labor movement. Only a positive legislative program designed to meet the issues raised by the Taft-Hartley Act can win public support for labor-sponsored opposition to what we have consistently labeled a bad law.

The Guaranteed Annual Wage

During 1953 wages remained high but tended downward at the end of the year as a contraction of the economy eliminated overtime. Current recession trends reveal a wage-price pattern that has been characteristic of the American

scene for over a half century. Briefly stated it is this. In a period of recovery from depression prices *rise* faster than wages. In a period of recession wages *fall* more rapidly than prices. The next few months will undoubtedly find that recession wage-price relationship clearly developed. This recurrent problem will also serve to intensify the efforts of major labor unions to obtain some form of guaranteed annual wage.

Frequently in this column we have pointed out the understandable but shortsighted emphasis of American unions on increasing *hourly rates* of pay rather than the yearly wage. This union practice is understandable because in bargaining negotiation the winning of hourly rate increases is tangible evidence that labor leadership has won some solid gains for its constituents. And, human nature being what it is, union officials feel they must win these hourly wage rate advances in order to keep their jobs. On the other hand, the achievement of high annual wages, though less spectacular and more difficult to sell to the rank-and-file unionist, is obviously the greater victory for labor as a whole. That union leaders are becoming deeply impressed with the need for the annual wage as an item on the collective bargaining agenda in 1954 seems to be indicated by the planning of two of the nation's top unions.

The International Union of Electrical Workers and the United Steelworkers, both C.I.O. unions in basic industry, have already gone on record that they will seek annual wage guarantees this year. Much depends, of course, on the rate of national unemployment at the time these demands are made. As a matter of fact it is unlikely that any sustained drive for the annual wage will be made until the steel and electrical workers can be joined by the United Automobile Workers. The U.A.W. has a five year contract with General Motors and similar contracts with other automobile manufacturers. It will not be free to campaign for the annual wage until 1955.

To discuss the annual wage adequately would take much more space than we have available here. Over the

years we have taken occasion to point out both the ethical basis for a guaranteed annual wage as well as some of the problems that must be resolved before it can become the right of every American worker. Within the near future we hope to treat the subject exhaustively. Here, however, it is interesting to note the approach of electrical and steel workers to the mechanics of paying such a wage. The plan, as now formulated, would involve the contribution of five to ten cents per hour to a fund by steel and electrical manufacturing companies. This fund would be used to supply additional revenue to the unemployment insurance benefits of jobless workers. Whether or not the management groups involved will accept an added tax on their revenue to insure this wage stabilization plan is highly debatable. Already, social security, unemployment compensation and privately financed health and welfare plans demand substantial deductions from corporate income. Personally, however, we have always felt that eventual realization of the annual wage must be sought in this direction. To date the greatest single difficulty toward its achievement seems to have been the failure of unionists to accept these so-called "fringe benefits" as an integral part of the "living annual wage."

The 35 Hour Week

It has long been evident that technological advances will shortly make the shorter work week in America a reality. Certainly the effect of the machine upon the productivity rate in key industries foreshadows the tremendous productivity possibilities in other areas of the economy. We are being overly pessimistic in saying that all indications point to the wider use of "push button" factories in the immediate future. With the resulting problem of substantial unemployment. While it is true that in the long run machines create more work than they displace, the task of absorbing the displaced worker into the work forces of other firms and industries is usually painful and frequently only partial. Furthermore, increased mechaniza-

tion assumes that there will be an adequate market for the item produced. This, in turn, depends upon sustained purchasing power. However, when large numbers of people are even temporarily deprived of their earning power by technological improvement, general purchasing power is inevitably effected. In short there can be a saturation point in technological progress.

Possible remedial action for large-scale technological unemployment seems to lie in the shorter work day or work week. But the problem, of course, is to make possible the shorter work week *without reducing wages*. In other words, a thirty-five hour work week would be economically disastrous unless it provided possibilities for the same pay as the current forty hour week. That this is an attainable objective is certain. Twenty-five years ago the average work week was well over forty hours and the average pay check was well under the current \$1.71 average hourly wage of the American factory worker.

Other Issues For American Labor

Within the past year solid advance has been made by both the A.F. of L. and the C.I.O. toward eventual merger of the two. A no-raiding pact commits the federations to refrain from attempting to organize workers in jurisdictions already claimed by either group. This agreement became effective on New Years Day, 1954. Whether or not it will be successfully administered depends upon many factors. The fact that it was agreed to, however, marks another favorable indication that the divided strength of American labor may soon retrieve the power of unity.

It is assumed in most circles that unions will not press for increased wages in 1954. Major emphasis will be upon share-the-work programs in cooperation with management and a continued effort to increase both private pension benefits and health coverage for a greater number of workers. If the President's request for increased social security benefits becomes legislation, union efforts to increase pension payments will be greatly strengthened.

Blasphemy And God's Majesty

by John Beevers

BEFORE LONG two men may be beatified. It's not without significance that both of them venerated the Holy Name of Jesus and were profoundly moved by any blasphemy against it.

One of them is Leon Dupont, known—even in his lifetime—as the Holy Man of Tours, the town of France in which most of his life was spent. The other is Matt Talbot, the Irish laborer.

Leon Dupont died in 1876; Matt Talbot in 1925. The Frenchman was learned and wealthy; the Irishman poor and almost illiterate. What is vastly more important—they were both holy, and Rome is considering the question of their beatification. We can be sure that Rome will pay full attention to their hatred of blasphemy and the measures they took to combat it.

Let's look first at Leon Dupont. One day he was sitting alongside the driver of a coach. The driver, irritated by some incident of the road, burst into a torrent of blasphemy. Leon struck him across the mouth. The driver reined in his horses, turned on him and demanded satisfaction for the insult. "What!" cried Leon, "you ask me for satisfaction! But I'm the one who has been insulted—and by you. You've cursed my Father. Am I supposed to put up with that?"

The driver looked bewildered.

"You say I've insulted your father?" he asked.

"Yes. God is my Father and He's yours too. What right have you to speak of Him as you have been doing?" He spoke for some time, and pointed out to the driver the enormity of his offence. The upshot was that, at the end of the journey, Leon slipped a five-franc piece into the driver's hand and made him promise to call on him. The driver kept his promise and became a good Christian.

On another coach trip, the driver swore almost incessantly, so Leon Dupont retaliated by saying aloud the *Gloria Patria*. This had no effect, so at last he said to the driver: "Let's have no more blaspheming of God's Holy Name. Every time you want to, strike me instead. I much prefer a blow to your words." The driver swore no more that day.

On some of his journeys, he paid the coachman a few francs for each mire he went into without cursing.

When Dupont walked through the streets of Tours, he was always careful to remove any loose stone he found lying in the street. He told a friend: "A stone may cause a man or a horse to stumble, and that may mean anger and an outburst of blasphemy."

M. Dupont was not only concerned with the curses of ignorant, unlettered men. He was angered even more by the subtle blasphemy of many of the intellectuals of his day. Egg-heads would be our word for them. A careless oath was bad, but the propagation of anti-Christian morality and of atheism was immeasurably worse.

Some volumes of Voltaire and Rousseau, together with those of some contemporary atheists, fell into his hands. He dug a trench in his garden, flung the books into them and planted potatoes on top. They produced a magnificent crop. When they were harvested, his friends wanted to know what he was going to do with them. "They are going for pig-food," M. Dupont declared. "With those books for nourishment, what else are they fit for?" And to the pigs they went.

FOR MOST of his life the Irish labourer Matt Talbot worked in a timber yard. Some of his fellow-workers frequently blasphemed the Holy Name. Every time he heard them, Matt raised his hat. If the stream of blasphemy was particularly violent, he stepped aside when there was a pause in the work and quietly recited the Divine Praises. The work in the timber yard was often rough and dirty and when the labourers matched the work with equally rough and dirty language,

Matt would go up to them and say: "Jesus Christ is listening to you." One day, a woman brought her husband's meal to him at the dinner-break. A quarrel broke out between them and the man began swearing and blaspheming. Matt stood it as long as he could, then went up to the man, produced a large Crucifix from his pocket, held it up before the man's face and asked: "Do you see Who you are crucifying?"

Every noon, when he heard the Angelus bell, he stopped work, took off his hat and said the Angelus, no easy gesture among such companions. At first, the men blasphemed more often and more violently than ever. They thought it great fun to see Matt raising his hat in a gesture of reparation. Gradually, though, the joke wore thin and less of the men laughed when they saw Matt's shabby hat lifted. Before long, no one laughed and no one blasphemed. Matt Talbot, very poor and without education, could do no more than that. But how many of us do as much. Have we, by our example, done anything to stop the blasphemy around us? Have we dared to face ridicule to check either the thoughtless or the deliberate, malicious use of God's most Holy Name.

Leon Dupont, moved by the same horror of blasphemy as Matt Talbot, was inspired to revive the devotion to the Holy face of Our Lord, that devotion intended to move us to acts of piety and penance which serve as some reparation for the outrages which contemporary impiety commits against the Majesty of God and the Divinity of Our Lord. It was this devotion which caused St. Therese of the Child Jesus to change her name in religion to St. Therese of the Child Jesus and the Holy Face. To-day there are more than a hundred and fifty Confraternities of the Holy Face, all of whose members are pledged to fight blasphemy and to try to atone for it.

These Confraternities are Leon Dupont's magnificent contribution to the battle against blasphemy. Perhaps he was, too, responsible for Matt Talbot's valiant stand, for Matt's prayerbook contained eight well-thumbed pages containing prayers to the Holy Face.

As a devout Catholic, M. Dupont always hated blasphemy, but he was one of the first pilgrims to La Salette and there this holy hatred was intensified. For on the mountainside of La Salette, near Grenoble, Our Lady appeared to two village children in 1846, and told them that the two sins most grievous to her Son were the profanation of Sunday and blasphemy.

It is no accident that the two men, who are perhaps the greatest Catholic laymen of the last hundred years, have in common this detestation of blasphemy. For this violation of the second Commandment is the great sin of our age. It is not merely the careless cursing of unlettered men, bad though that is. The denial of God and the all-out attack on his Church—the key-stone of Communist theory—is to-day's greatest blasphemy.

We must not minimise casual blasphemy. God has said: "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house." We must fight it wherever we meet it. And we shall, of course, fight Communism by our prayers and deeds. We must also be on guard against the insidious blasphemy of "progressive" thought, those ideas which cast doubt on absolute standards of right and wrong, which preach a polite agnosticism, which tell us that evil is really the result of "mal-adjustment"—ideas which constitute a cunning and satanic attack on the Majesty of God.

Whether we hear open blasphemy or the more subtle, and so more dangerous kind, let us remember Leon Dupont and Matt Talbot, two of the great champions of the Holy Name.

The Church has still to pronounce upon their sanctity, but, in private, we can pray to them. We shall, I think, find them mighty allies in the great battle against blasphemy.

Mary Tells Us To Revere The Name of Jesus

(Continued from page 7.)

than the two youngsters. They were never capable of fully understanding the message received from Our Lady, in the fullest sense, but never did their ability to recall the least details of their meeting with Mary falter or hesitate. Previously they had been regarded as only average children.

Some time elapsed before Rome approved of the authenticity of the strange apparition of the mountain. But the effect in the Diocese of Grenoble, especially around La Salette, was immediate. In a sparsely inhabited district, where the difficulties of attending Mass and the Sacraments were far greater than they are now, several people became daily participants at Mass; hundreds received Holy Communion at Christmas and later, at Easter. In the previous year's Easter-tide only two men made their Easter-duty at La Salette. After the apparition over 500 men and women confessed and received.

Maximim's father, who had been a lax Catholic was healed at a miraculous spring which started to flow at La Salette shortly after Our Lady appeared. M. Giraud lived only three years after his cure, but his health, both physical and spiritual, was perfect during those years. Dozens of cures were reported and authenticated in the locality. Most important of all, obnoxious swearing and profanity were soon rooted out of the area, every man reminding his fellows that the "Blessed Mother told us not to." Compliance with the commandments to observe the Sabbath and to revere the name of God, was excellent because all men felt themselves to be guardians of Mary's injunctions.

In this Marian Year, let us recall, as a personal message, the words of Our Lady of La Salette to the children. She was speaking to us, not merely to them. She spoke to us, not only to cart-drivers, farmers, and hill-country, peasant Frenchmen.

Our Lady of Fatima is reported to have visited Lucia Dos Santos, eldest of the three children of Fatima, and to

have told her on December 10, 1925: "Behold my daughter, my Heart, surrounded with the thorns with which ungrateful men wound it by their *blasphemies and ingratitude*. You, at least, try to console me, and announce that I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturdays of five consecutive months, confess, receive Holy Communion, recite the Rosary, and keep me company for a quarter of an hour meditating on its mysteries with the intention of making reparation."

By now, Holy Name men are familiar with the basic facts of Fatima and its story. If not, they should become acquainted with these facts which deal so directly with the work of their Society. Any message of Mary is important; none more so than those of La Salette and Fatima.

A million people honored Mary at the closing of the 1950 Jubilee Year, when they converged on the scene of the apparitions at Fatima. There they praised God and His Mother, with the papal legate and thousands of the hierarchy and clergy. As with the people of La Salette a century ago, who showed the French what Our Lady means to them, the Portuguese showed the world what devotion to the Mother of God really is.

It is possible for nearly 15,000,000 American men and young men, roughly the group eligible to belong to the Holy Name Society, to earnestly and publicly serve God and worship Him by stopping blasphemy and extoling His Holy Name. In formal assembly, all across the nation, as an act of united belief we can receive Holy Communion on the second Sundays! Undoubtedly too, a Rosary a day will help us all keep the devil away. That's what Mary asked at Fatima!

Dear Mr. Editor

(Continued from page 8.)

"I would very much like to get my 'two cents worth' in on the negative side of this current and very interesting debate going on in my favorite newspaper.

"I just want to say that dirt is dirt no matter where you find it. Whether you find it boldly on every page of a very unartistic book, like 'Forever Amber,' or whether you find it almost hidden in a so-called book of artistic beauty, like 'The End of the Affair'—dirt is dirt!

"Catholic literature need not be sinless literature in the sense that it cannot deal with sinners, but it must be sinless in the sense that it must be clean.

"There will be sinners in the world to the end of time. There will be, to the consummation of the world, women taken in adultery, prostitutes, seducers. If Catholic

authors choose to use these characters in their novels, it is their privilege. However, let them remember, it is their Christian duty to keep their works wholly clean. If they can't do their characterizations without using suggestive sentences, bawdy phrases and dirty words; if they can't write about the impure without endangering the purity of their readers, they ought not give birth to their 'works of art.'

"The great Chesterton wrote these words, and I would like to apply them to Graham Green's 'The End of the Affair': 'If this is art for art's sake, then let us have no art, for God's sake'."

Your ideas, and, I should think, those of Holy Name men in particular, are of importance to editors, secular and religious. But they will never be known if you don't write!